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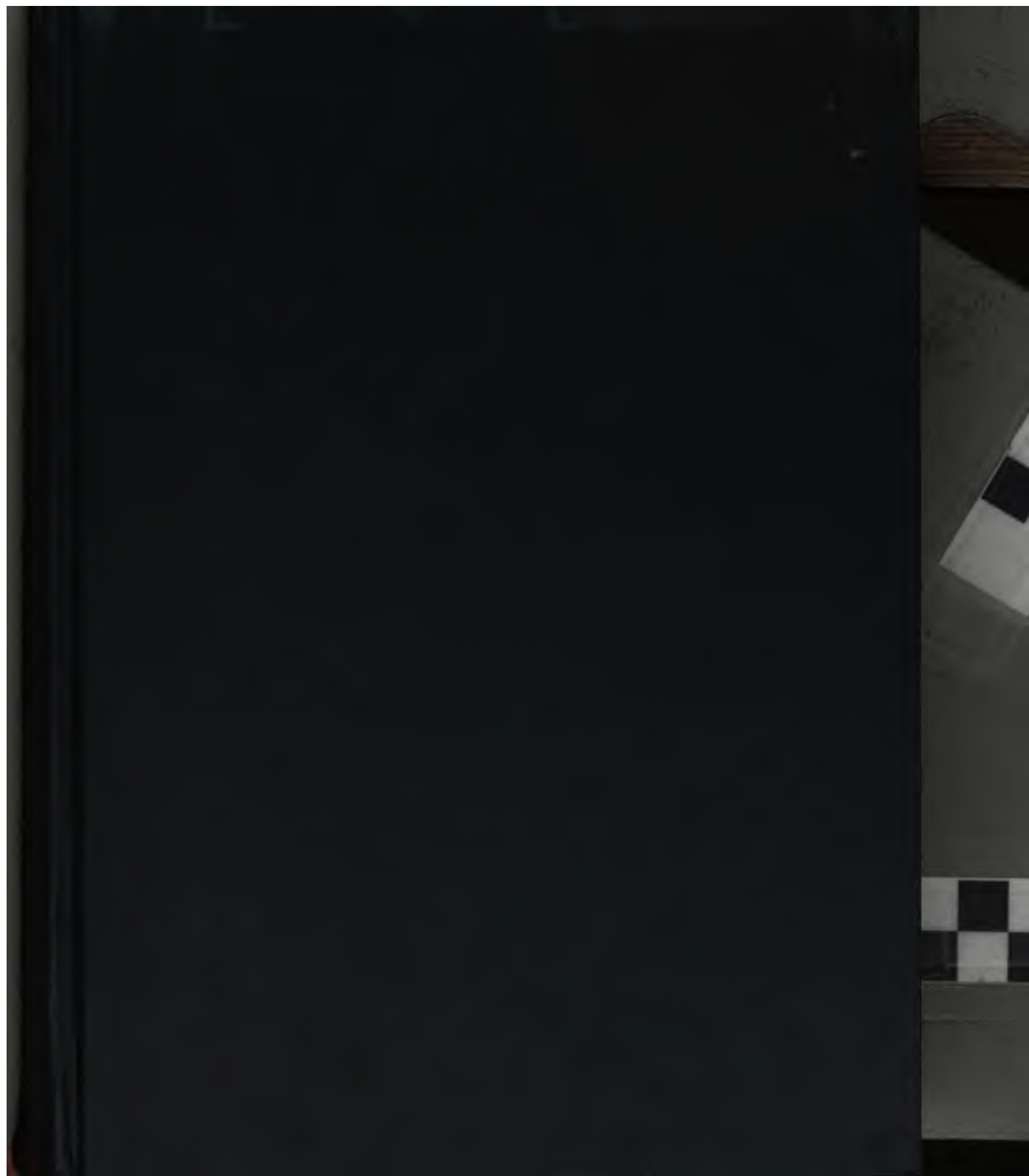
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BIBLE REVIEW.

VOL. III.

VOL. XVII. OF THE ESOTERIC SERIES.

FROM
OCTOBER 1904
TO
SEPTEMBER 1905.

THE ESOTERIC FRATERNITY.
APPLEGATE, CALIFORNIA.

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BIBLE REVIEW

Vol. III.

OCTOBER 1904.

No. 1.

SIGNS OF THE TIMES.

Jesus said, "When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matthew xvi. 2 and 3. These words of the Lord Christ are probably more applicable to our day than they were to his day, for the signs are many indicating great and mighty changes now at hand, and one of the strongest signs of a great upheaval and revolution, destruction of life and property, is found in the fact that the people in general want to hear nothing from the Bible. The minds of the people have been surfeited and disgusted by the theories of men which have been tacked on to and made to appear as the meaning of the Scriptures; and, in place of reading and thinking for themselves, they have waited for the educated ministry to think for them. They are not aware of the fact that the ministers are not leaders but followers of the people. Before the ministry will take up any new thought, the people have to demand it, and even then but very few teachers are willing to think beyond the orthodox channels in which our fathers and

grandfathers have thought for centuries. It is because of this that they are necessitated to preach to almost empty pews throughout the country, for they themselves as a class have turned their backs upon the Scriptures. They do not believe its teachings, and in so far as they teach Christianity many do not believe what they themselves are teaching. The people in general have turned their faces toward materialism and their backs toward the spiritual; they say, "How can we know anything of cause? We can know only that which we see and feel, that which appeals to the five senses." And anyone who essays to know anything beyond the evidences of the five senses is called an eccentric, or a crank, and is looked upon as insane. They are fulfilling the word of the Lord by Ezekiel when he said, "Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth." Ezekiel viii. 12. Not only is this the sentiment of many, but almost every man is following the imagination of his own heart and seeking personal gratification. The land is full of oppression and secret vices and at the foundation of it all lies the sin of the race against the fountains of its own life,—sexual sin, for wherever disorder and perversion exist in the sexual life the whole life of the individual, as well as his thought and desire, is perverted.

Now, what does this perversion mean? If God is the creator of all things, the source of all life, then, to sin against the fountains of life is to sin against God. God is spirit, not a great man seated upon a throne somewhere away off in the heavens who cannot see and does not know what the people are doing; who does not care for the inhabitants of the earth. O no! for God created the world by the power of his word, his mind, and thought; and the very life that animates all vegetation, as well as all animals and man, is God's life, and when man forsakes God and turns his sympathies away, and there

begins to arise within the soul an antipathy, a repulsion, a repugnance, such as now exists in the world, to everything that pertains to God and spirit, we cannot but see in it the perversion, the repelling of the source of his own existence. This repulsion is so great that we have found that the name of our magazine, BIBLE REVIEW, is enough to condemn it in the estimation of the masses. The book dealers tell us that they cannot sell BIBLE REVIEW, that the name is against it; as soon as they say anything about the Bible the people want nothing to do with it. If that were all it would not be so serious, for it is not fatal for a nation to turn against a book, but it is fatal for a nation or individuals to turn against and feel a repulsion to the spirit of life from which they subsist, for there can be no inspiration, drawing in, of life or thought or of anything else without a loving desire, and to whatever extent the people feel repulsion toward the idea of God and spirit, to that extent they are shutting themselves from their own vital source.

At the present time there is but one saving quality in the land, which was announced by the Lord Christ when he said to his disciples, "Ye are the salt (the saving power) of the earth." If the loving, devout souls who are pure and righteous, and in their inmost being love God, and inspire the fountains of his life continually, were taken from among the people, the collapse of individuals and of the whole nation would come speedily; but as it is, the perverted are feeding upon the life qualities of the pure and the good, the few pure and good ones that still remain loyal to God and to the fountains of their own life. The time has come, however, when the power of the Spirit will make itself known so perfectly to these that they will realize the fact that they must separate themselves from this disorder and chaos, from the wicked and perverse, or God will withdraw his love and sympathy from them. Either the good will come out from the world and be separate from the people and let the wicked reap what they have sown, or the good themselves will go down with

the perverted. But God has a people; God and his angels are controlling the affairs of human life and, when the time is ripe, those who are the saviors of the world, who are holding the world together, as it were, and making it possible for the perverse to go on in their perversion, will find that they no longer can withstand the tide of perverted human thought and action.

Look around you and see the conditions that now exist. All nations are standing in fear of each other. They are spending all their capital and, as all well know, many nations are millions and even billions of dollars in debt and they still are borrowing money to build war vessels and munitions of war generally, and these munitions they must continually increase to keep pace with all other nations; for every nation seems to be an enemy to every other nation. They keep up a semblance of friendship, but every nation knows that this friendship is no deeper than personal interests and their own love of gain. The desire of each nation to obtain the possessions of all other nations seems to be unlimited. Not only is this true of nations, but it is also true of the individuals making up these nations. How can a thing be true of a nation and not of the majority of individuals who are collectively the nation? You have only to look around you and see the antagonism that exists between the two classes, capital and labor, to see that we are in a time in which the house is divided against itself, and all nations, all people, wherever you go, are divided one against the other. Jesus said, "A house divided against itself cannot stand." You may say, O pshaw! he did not know; that does not amount to anything. But does it not amount to something? Why is it that the railroads and all great manufacturing interests are turning their workshops into fortifications? Is it not because they are afraid of their own employees? Are they not preparing for a great struggle with labor? and *can* they prepare for that struggle? Their only hope at the present time is to prevent labor from uniting, for it is well known that the working class con-

tains a hundred to one of the capital class, and the latter is being increased very rapidly by the combines through the instrumentality of which the millionaires are enabled to increase their millions with the rapidity that, should the present condition continue for twenty years longer, the wealth of the United States would be in the hands of less than a dozen men. The number of wealthy men is decreasing because of the immense wealth of the few.

Is there no power in men to assuage the antagonism now existing between workingmen and capital? To ask the question is all that we can do, because there is no answering it. We often think of the words of the prophet when he said, "Trust ye in Yahveh forever: for in Yah Yahveh is everlasting strength: for he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy." Isaiah xxvi. 4-6. Surely it looks now as if the feet of the poor and the steps of the needy were soon to tread down and break up and destroy the city's wealth and everything in which man is now trusting. No wonder that the spirit of the Lord by the prophet prefaces this declaration by saying, "Trust ye in Yahveh forever, for in Yah Yahveh is everlasting strength," for surely the time is upon us, yea, it hasteth greatly, when it will be found by all those who love God, and they that have a spark of spiritual life yet remaining in the soul, that there is nothing else that they can trust in but God. All visible hopes in and dependence upon the gods of this world, "the gods of gold and silver, the workmanship of men's hands," in which men trust for strength to hold them up, will cease to be able to save them.

The masses may reject the warning words that we send forth from month to month through BIBLE REVIEW; they may turn away and not wish to know anything of God or the higher order of life, but they shall know, they shall see the time when they

would gladly see and receive the light that is now being held before them. They that love and make lies are numerous, and it is through the lies that have been made and circulated against the Esoteric movement that have done much to keep the light of truth from the masses, but they love the lie and, therefore, the lie will be their destroyer. It is marvelous when we think of it. Readers, look out upon your acquaintances. How many do you know whose every act and almost every word is not a lie? They pretend to be that which they are not. Lying is deceiving; it is not merely saying that which is not true, but it is deceiving. How many do you know who are genuinely what they appear to be? Has not truth forsaken the earth? Has not righteousness left the people? Will the spirit of truth abide with a lie? God is the spirit of truth and God is the life of the race, and if God withdraws from the race, disintegration, not only of nations but of individuals, will be inevitable.

Are you not able to discern the signs of the times when you allow yourself to look around you? Do not fear and horror thrill your whole being? Is not the world in need of a savior? No wonder that God said by the prophet, "I even I am the Lord; and beside me there is no savior."

This sounds like the words of an alarmist, but can you not yourselves discern the signs of the times? If you cannot, it is because your minds have been so perverted by what Jesus called hypocrisy that the truth has no place in your minds. The light that has been given to the world through the Esoteric teachings is not merely what the prophets said of ancient times, not something that you are able to call obsolete, but it is practical; it is something that appeals to your reason, something that brings results with every honest effort, methods which are as scientific and as absolute in their results as chemistry or any other known science: methods which, if they are followed, will open the eyes of the soul to spirit, to God, the cause of all things. They will do away with beliefs and will give you knowledge in place of

beliefs. Experience is the only source of knowledge, therefore the Esoteric movement was sent of God to you in mercy, because you have been taught deception and infidelity from childhood. The Spirit has come to you with a method of life that will improve you physically and will give you a knowledge of divine law. Then, if you are honest with yourself, with your own soul, your mind must necessarily turn to God, and if you live the life and practice the methods that we have given to the world, that opening of your heart to God will open the door and his angels will come in and will cause you to know God, not to believe but to know. Then there will be a meaning in the words previously quoted where the Lord said, "Trust ye in Yahveh forever, for in Yah Yahveh is everlasting strength," and though the cities be destroyed, though the nations perish, though the wealth of the land be destroyed, though every hope in human life pass away, for you, who have found God and know him, there will be a place of refuge, a fountain of strength, and God will support and maintain you and supply all your needs and will give you peace and joy in the midst of chaos, discord, death, and suffering. Yes, we emphasize the words, "Trust ye in Yahveh forever, for in Yah Yahveh is everlasting strength."

Peace be with you.

* * * * *

I show them—shall I too lack courage?—leave
I, too, the post of me, like those I blame?
Refuse, with kindred inconsistency,
Grapple with danger whereby souls grow strong?
I am near the end; but still not at the end.
All till the very end is trial in life:
At this stage is the trial of my soul,
Danger to face, or danger to refuse?

Robert Browning.

PERPETUAL YOUTH.

By Leo.

There are on earth at the present time some of the most beautiful souls, who were never so well prepared to live as they are now when their bodies have begun to die, those who have converted the passions of youth into virtues, and have all their mental faculties bright and active, and have learned wisdom with age in that great school *experience*, through which none pass with a superficial knowledge.

Some one has said that youth and wisdom do not go together; this has been true in the past, but suppose it were no longer true, and that we could have matured minds in youthful bodies. The trouble with humanity has been that by the time people are most fitted to live mentally and spiritually their bodies are worn out and they must step out of them and lay them aside. But suppose some of the great ones of earth had the privilege of adding hundreds of years to their present lifetime, would not the world be greatly benefited thereby? And could humanity help but grow better, and better as the accumulated knowledge and spirituality of these highly developed souls were given to the world?

Let us imagine, if we can, such great spiritual teachers as Wycliffe, the morning star of the Reformation, Zwingli, Luther, George Fox, Whitefield, the Wesleys, and, in our own day, that grand example of faith, George Muller, and our own beloved Phillips Brooks, having drunk of the "Fountain of Perpetual Youth." What great spiritual strides would the world not have achieved? Who can measure the good which the Wesleys, who regarded the whole world as their parish, rendered to thousands who had a religion of only forms?

Let us turn our eyes away from our spiritual teachers and glance at those men who have left the world much better and more enlightened than they found it, by adding their fund of knowledge and experience to the world of art, science, literature and invention.

Consider the wonders that were accomplished in one short lifetime by Angelo and Raphael! Imagine the men who have given us those immortal pictures with an unlimited span of life by which to add to the knowledge that they had at the time of their death. What could they not have given us in the field of art? Something, no doubt, beyond our present ability to conceive.

And when we enter that great realm of mind in literature and summon for our inspection, the poets, philosophers, prophets, sages, and the high and kingly spirits of all the ages, who have taught us through those "silent yet eloquent companions," the books,

"A mighty spirit host they come,
From every age and clime;
Above the buried wrecks of years,
They breast the tide of time."

And we find it as impossible to picture the world with these minds still with us, drawing inspiration from the one great source of Inspiration, as it would be to picture it if these God-anointed kings had not come and dwelt with us.

In the field of invention from a vast throng we will make mention of a few of the recent inventors, viz., Fulton, and Franklin, Morse, Bell, Edison, and Marconi. Behold, what the "Wizard of the nineteenth century" has done in one short lifetime in electricity! Is there anyone capable of divining what further transformation he could make in traffic and civilization if with his present knowledge, he could extend his life but a few generations? And perhaps the best way to measure what the other inventors could have accomplished with an unlimited existence is

to imagine the state of the world before they gave it the products of one life, or previous to the invention of the steamboat, telegraph, telephone, electric cars, electric light, *et cetera*.

But as every question has two sides so, also, has this. What good could come of granting unlimited life to the low and depraved, and those who have no desire for perpetual youth only to further their own ends? If regeneration were granted these, gain knowledge they would for it is accessible to the evil disposed as well as to the good, and often the learned are the most cunning and deceptive, but the understanding of the fundamental laws of nature, the science of eternal life, is obtained only by union with the Supreme.

What effect would a man like Napoleon, with his indomitable will and selfish ambition, have upon the world, if he had perpetual youth bestowed upon him? Long ere this he would be sitting down weeping that there were no more worlds to conquer. But imagine the carnage before he would reach such a crisis. With a few Napoleons with perpetual youth, life would not be worth the living.

Again the love of money, which is the root of all evil, has compelled "money kings," who have had only their selfish ends in view, to give employment to thousands, and to make great improvements in the world, by furnishing the intellect and the means for carrying on manufacturing, commerce, agriculture, mining, building, *et cetera*, and if perpetual youth were universally granted it does not take much penetration to see that the wealth of the world would soon be in the hands of a few men like Vanderbilt, Rothschild, Gould, Rockefeller, and others, and as at present, "money is king" the rest of the world would be mere subjects or slaves.

Thus we cannot but conclude how dangerous immortality would be in the hands of some; for the world would soon be turned into chaos; and our wise Creator will grant it to those only who seek it on purely impersonal grounds, those who seek

it for no other reason than the uplifting of humanity. To all those seeking "the tree of life" for any other reason there will always be a "flaming sword" guarding the "gates of Eden."

We hear some one say: "Has no one, since Adam was driven from Eden, had power over death?" and we answer, We know of One. In speaking of his life and death he said, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Then why has no other son of God been able to do what Christ has done when he plainly said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father"?

Among all the great souls whom this world has produced has there not been one with love broad and deep enough that it would not have been a great blessing to humanity for him to have eaten of "the tree of life"? If we look over martyrology, the calendar of saints and martyrs, and "Fox's Book of Martyrs," from the first martyr, Stephen, we will find all that host who suffered death during the early stages of Christianity; and last, but not least, if we count those great teachers, the missionaries, who have taken their lives in their hands, as it were, forsaken all, father, mother, sister, and brother to take the Gospel to the Heathen; who have braved the cold and hunger of the North, the heat and pestilence of the South; who have suffered tortures and outrages from savages and have lived alone and unfriended; and who, at last, laid down their lives for the love of their brothers, unwept and unsung; there is but one answer, there certainly have been many, for "Greater love hath no man than this, that a man lay down his life for his friends." Then what could be lacking or wanting to accomplish this result in all these martyrs and great missionaries like Carey in India, Judson in Burmah, Livingston in Africa, Morrison in China, Gardner in South America, and Williams in the Islands of the Pacific? They lacked the knowledge of the fact that there was immortality in

the flesh in store for them and consequently the knowledge for accomplishing it. "They have a zeal for God, but not according to knowledge." But I hear some one exclaim, "Out of all the geniuses who have delved deep into mind and matter, and into the depths of philosophy and mysticism, and into the different religions and secret orders of all the ages, and who have attained even unto the wisdom of Solomon, has there not been one who has eaten of 'the tree of knowledge' sufficiently to become regenerated in the flesh?" There surely must have been *some*.

Then why has no one ever accomplished it? There is evidently but one answer, that there has never been combined in one man both the wisdom and a great impersonal love. True it is, that there never was a time in the world's history when there has been so great a number striving to gain these two ends and with the aid of the Great Spirit, and the stimulus and inspiration of so many minds working toward the same end some mortal will put on immortality. Christ, "the firstfruits of them that slept," came when he did because so many devout souls had been looking, prophesying, and praying for his coming, all along the ages. Isaiah prophesied his advent over seven hundred years before it took place.

As all great truths are very simple when understood, when regeneration in the flesh has once been accomplished by one soul, others, who are now striving for those ends, will be aided and inspired by that regenerate one and many will follow and say, "How easy it is, why did no one ever accomplish it before? We have just to 'become as little children' to enter the kingdom of heaven." Max Muller says: "If I read history rightly, the victory of reason over unreason, and the whole progress of our race, have generally been accomplished and achieved by such poor fools as ourselves rushing in where angels fear to tread, till at length the track becomes beaten, and even angels are no longer afraid." And those who have made no attempts to live

this life will exclaim: "Who hath heard such a thing? who hath seen such a thing? Shall the earth be made to bring forth in one day? or shall a nation be born at once!" Isaiah lxvi. 8.

But what will become of those who have no desire to live the regenerate life? That can be answered by the history of nations. History will repeat itself in this instance as in others. How long has a weak race existed before a strong one? Could a regenerate race and one living in generation exist long in the same land? The weak would fall before the strong. The regenerate man would become a literal "flaming sword to keep the way of the tree of life."

THE BEST CHOICE.

By Julia C. Dorr.

I would be quiet, Lord, nor tease, nor fret;
Not one small need of mine wilt thou forget.
I am not wise to know what most I need;
I dare not cry too loud lest thou shouldst heed—

Lest thou at length should say, "Child, have thy will;
As thou hast chosen, lo! thy cup I fill!"
What I most crave, perchance thou wilt withhold,
As we from hands unmeet keep pearls or gold,

As we, when childish hands would play with fire,
Withhold the burning goal of their desire.
Yet choose thou for me—thou who knowest best;
This one short prayer of mine holds all the rest.

THE DOOM OF THE EGGSHELL.

By Gemini-Leo.

MATTHEW.

Chapter xxiii.

37. O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings.

It is often the case that the most homely and common incidents of life are analogous to the greatest and most profound spiritual realities. What will be more certain of fulfillment than the prediction that the shell of a healthy egg is doomed to be broken asunder when put under the care of a faithful sitting hen? Jesus is often spoken of as the Good Shepherd tending his flock, and he also likened himself unto a faithful hen caring for her brood. There is something more than a mere figure of speech in this simile. The hen hatching out and brooding over her chickens is the process of the unfoldment of a certain quality of life on the physical plane. Which is just like the work Jesus is actually doing on the spiritual plane. This is the reason that there is such a great difference between all the other great religious teachers of the world. They all came to teach us about God, righteousness, and true life; but Jesus came to enter into and to bring to ultimates the process whereby we may attain unto that life. This makes true Christianity something more than a religion, as the word is generally used, for Christianity is something more than its precepts and doctrines. It is the manifestation of natural law in the spiritual world. If its teachings are faithfully adhered to, it will bring the individual to a condition like that of a developed chick in an eggshell; and further than that, like a chicken that has bursted its narrow limitations and has entered into the freedom of God's glorious sunshine.

Years ago Jesus wept over the fate of the old Jerusalem; but now he has begotten unto himself a brood of chickens that *shall* be gathered together under his wings. These embryonic sons of God, who at the beginning were impregnated with the Christ life, have been nourished through the centuries from that vital warmth that has proceeded from the bosom of Him who has so zealously watched over them, until now they are awakening into the consciousness of the God-life implanted within; and as they are thus awakened, they feel the discomfort of being confined within the dark shell of a fleshly existence. So they are doing just what the young chick does when it gets to a certain stage of its growth,—breaking that which binds it in darkness.

Displaying the qualities of a faithful hen, for the welfare of the children of the kingdom, Jesus, so to speak, has plucked the feathers from his own breast and, in spite of hunger and thirst, has stayed by his task. Now, we believe, to use a homely expression, but one that fits the case, that he is about to come off with his brood. Why do we believe this? The writer once had experience in raising chickens, and when the end of the third week rolled around, and it got to be the nineteenth or twentieth day he would frequently visit the nest to see when the hen would be off. Now and then miscalculations in the reckoning of days would result in disappointments. But there was one sign which never failed. When a peeping and a pecking was heard, and pieces of shell were seen, he then knew for a certainty that the time had come for the hatching.

To-day, at the dawning of the twentieth century, since the Christ came to earth, who is there, having ears to hear or eyes to see the workings of the inner forces of mankind, who does not catch the notes of hope that come from the divinely begotten race in its efforts to liberate itself from the confinements of these temporal conditions which are thereby doomed to destruction? It seems that we have every reason to believe that we are entering into the time spoken of by the Spirit as recorded in

Jer. xxx. 5-7: "For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

We may learn many valuable lessons by taking notice of the manner of the process whereby the developing chick emerges from the confinement of its narrow shell. That which was absolutely essential to the protection of the life of the undeveloped chick in the earlier stage of its existence becomes its greatest hindrance to further progress. The shell that was of the greatest utility in the past now becomes its deadliest enemy, binding it in darkness, away from the light and from a larger life. So the children of the world, those in whom the consciousness of true life yet lies slumbering, hold dearest that which they, who have awakened into a consciousness of true Sonship, see must be broken asunder and put under their feet.

We have noticed that all chicks do not liberate themselves from their shells with the same degree of ease, and so it is with the sons of God in breaking away from the life of the fleshly senses; some have more trouble than others. In picking up a little chick that is making the loudest chirping, fussing, and complaining, we will often notice that it is one that has half of the old shell sticking to its back, while others that seem the most content and happy are the ones that have no trace of the old shell about them. What makes this difference? In the days when the mother hen was brooding over her little family those that most readily took in the vital warmth of her breast, were the ones that had the least trouble in letting go of the old shell when the time came. So it is with us. The spirit of the Christ is hovering and brooding over us, to nourish and strengthen the true inner man, and those of us who receive and

utilize it most readily will have the least trouble in letting go of the old order of things and entering into the true life. While to complain and to struggle in a misdirected way, will be but to increase our perplexity and make the way seem more difficult. So let us freely receive of that spiritual vitality which the Master has to give us, until the true man within us becomes so strong as to drop the old shell of a mortal existence almost unconsciously; and let us rejoice in letting go of much that has been dearest to us, for it is what must be done before we ever enter into real Life. As the young chick would be unworthy of the larger and freer life that lies before it, if it mourned over the doom of its narrow shell, so we will be unworthy of the great joy of true living, if we mourn the loss of a life of the fleshly senses and its attendant conditions. "No man having put his hand to the plow, and looking back, is fit for the kingdom of God."

Again, let us rejoice over the breaking up and the passing away of the old within ourselves and in the world in general, for thereby may we enter into an endless consciousness of eternal life.

In the doom of the eggshell, we see the fulfillment of the exultation of the Lord of the kingdom, "Behold I and the children whom God has Given me." Heb. ii. 13.

—The inner side of every cloud
Is bright and shining.
And so I turn my clouds about
And always wear them inside out,
To see the lining.

James Whitcomb Riley.

BIBLE READINGS.

St. MATTHEW.

Chapter v.l.

3. And why observest thou that splinter in thy brother's eye, and perceivest not the thorn in thine own eye?

4. Or, how wilt thou say to thy brother, let me take the splinter from thine eye; and, behold a thorn in thine own eye?

5. Hypocrite! first extract the thorn from thine own eye, and then thou wilt see clearly to take the splinter from thy brother's eye.

We carry the reading of this Sermon on the Mount with the feeling of its vast importance, into this new volume. There has been a demand for several years past for specific instructions in methods of attainment and none can be found equal in simplicity and importance to those given by the Lord Christ in this most wonderful sermon of all sermons that was ever preached. Many compare Buddha's teachings with those of the Christ, and there are those who will even say that Buddha's were superior, but we feel that none can make such an assertion who think soberly, deeply, and earnestly, for whoever will take up this sermon and follow its instructions carefully and fully will obtain a spiritual consciousness and soul power transcending anything that is known to the world at the present time. We speak advisedly when we say, transcending anything that is known to the world at the present time. To live a spiritual life is, as the Buddhists say, like walking upon a narrow knife edge, and when Christ said, "Straight is the gate, and narrow is the way, which leadeth unto life," he meant all that the words imply. But in what does this narrowness consist? In fine thought discrimination, carried into all our thought and habit of life, as all must realize who have followed these articles up to the present.

It would seem as though it were almost useless to attempt to explain that which is already so plain and it would be, were it not for the fine points in thought necessary to be brought out, and because the mind has been taught the habit of reading superficially, and has become stupified and blunted by the sophistry that has been taught the people for centuries past. But we who follow the Christ must form the habit of careful, close reading, and very careful living, which is brought out in the verses above quoted.

Christ said, "Why observest thou that splinter in thy brother's eye, and perceivest not the thorn in thine own eye?" The common thought concerning this is that you must not condemn another while you are doing worse things yourself. That is not Christ's meaning by any means, but those who wish to follow the Christ; those whose desires are to be led into perfect conscious unity with the Father, oneness with God, must look upon all things of earth, must judge all things concerning their fellow men, even as our Father in heaven looks upon and judges them, and in thinking and judging our brothers and sisters and our fellows generally we do not expect perfection, neither should we; because we realize that we ourselves, who are striving with all the powers within us to know and do the right, err through weakness or incapacity of judgment. And then, again, by thinking and judging another's imperfections we are constantly throwing upon them the consciousness of those imperfections.

There is something in mental suggestion in this direction that few realize. If a person is sensitive and another thinks and believes he is going to do wrong and expects him to do wrong, it will cause him to do so, and if he expects him to do right, it will cause him to do right. Thus, if you observe the errors in others, you are hindering them by holding them in error, but, if you first purify your own life, and seek and find unity with the Father, and perfection of spiritual consciousness, then, in place of beholding the error in your brother, you will behold the good

intent, the good desires; you will recognize the fact that all are children of God, though babes perhaps, and therefore weak; but you will behold the divine in each, and love it, and your thought of the divine and love for it will call out the good in each, and give strength to the weak ones, so that they will manifest the very things that you look for in them.

Herein comes the force of the sayings of Christ in another place when he said, "It must needs be that offences come; but woe to that man by whom the offence cometh." Every time you place your mind upon the error in another and hold it in thought, you are suggesting evil and causing him to offend, and you thus come under that anathema of the Christ that it were better that a millstone were hanged about your neck and that you were cast into the sea. But, one says, "I think about my friends' faults so that I may help them." Christ said, "How wilt thou say to thy brother, let me take the splinter from thine eye: and, behold, a thorn in thine own eye?" This answers your query. Do you want to instruct another? Then first purify your own life. First find unity with the Father so that you may understand these deep things of the Spirit and thus know as the Father knows how to guide and instruct those that are weak. You certainly cannot guide and instruct the weaker ones by keeping their weaknesses or errors before them or holding them in your own mind. No wonder the Christ said in verse five, "Hypocrite! first extract the thorn from thine own eye, and then thou wilt see clearly to take the splinter from thy brother's eye." You would think it rather harsh, would you not, if some one were to step up to you while you were earnestly striving to help another by pointing out his errors, and say, "Stop that and purify yourself first"? and who would not condemn the one that would thus approach another and say to him, "You hypocrite"? But such is the divine justice of law. You are committing a crime and the only way it can be impressed upon your mind is by the use of the plain language of Christ. You think yourself better than others as

soon as you attempt to correct another; and this is hypocrisy. Cleanse yourself, purify yourself even as He is pure, and when you have purified your life and united your consciousness with the Spirit, when your eye is single to the spiritual life, then will you see as the Spirit sees and not as man sees, and then will the spirit of truth enter in and instruct your consciousness and lead you into a condition like that in which the Christ was, which caused it to be said of him, "He knew all men, and needed not that any should testify of man: for he knew what was in man."

When we know what is in our brother as God knows, then we can help our brother; then we will know better than to hold before him his errors. On the contrary, we will strengthen him by holding before him the thought of his goodness, of his righteousness, of his real, true motives to live the true life, for there is nothing that will destroy man's strength and power to do and accomplish as quickly as condemnation; especially is this true of a spiritually inclined person. We read in Revelation of the accuser of our brethren, who accused them before God day and night. This accuser is a great hindrance to the whole human family in living a righteous life. How many, many there are in the world who as young men were accused and discouraged until they gave up, became reckless, and went to the bad; whereas, if their associates had taken hold of them and looked for and encouraged the good in them, they would have become great and good men. The habit of accusing, of holding up before one his errors, has destroyed more souls than any other one thing in the world.

Verse 6. Give not sacred things to dogs, nor throw your pearls before swine; lest they tread them under their feet, or turning again they tear you.

In this injunction there is a far-reaching thought, and here is brought out what we said in the preface of this article, the need of a keen, careful discrimination. Cast not your pearls, those jewels of thought, those sacred things, before those who are like swine, who will only trample on them, reject them and scoff

at you. On the other hand, there are those who apparently are rough, scoffing fellows who would accept those jewels of divine thought if they were presented to them, and they would be helped thereby.

Now, the question arises: How are you to know to whom to speak? This brings out one of the most important thoughts that can be brought before you to consider, for the Christ well said, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house," and he adds, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Here you are brought face to face with the need of wisdom. A remarkable point in Christ's teachings is that he nowhere says ask for knowledge or power, and it shall be given you; the only thing that he ever told you to ask for is wisdom, and in St. James' epistle we read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Look your Bible through and see whether you can find anything that he told you to ask for specifically and it would be given you. True, he said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." That means, let it be wisdom or whatever it may be, but the conditions are that you abide in him and that his words abide in you, which implies a great deal more than you can now realize. When you have reached that point then you will have wisdom, because you will have the Spirit of God in you, the same Spirit that was in Christ. But when asking for wisdom remember the distinction between wisdom and knowledge; a man may have great knowledge at his command, but if he lacks wisdom, he will cast his pearls before swine; he will not use that knowledge to the best possible advantage, but if he has wisdom, he will always use the knowledge he has to the best advantage, for wisdom is the discreet, correct, perfect use of knowledge. Read the eighth and

ninth chapters of Proverbs. In reading this wonderful discourse on wisdom you will get an idea of what you need in order that you will be enabled to fulfill the injunction of the Christ when he said, "Give not sacred things to dogs," and "Let your light so shine before men, that they may see your good works," for you will find, if you consecrate your life to God and ask for wisdom to guide you, and expect that God will fulfill his part of the contract to give you wisdom, and are not anxious about anything, only to know and do the will, that within the innermost sanctuary of your soul a fountain of wisdom will spring up and illuminate your intelligence so that if you meet one that seems to be in need of light, or one who, to all appearances, does not want light, or whatever the circumstances may be, if you turn your thought within and look to God expecting wisdom to guide you and then quietly say what comes to your mind, you will find that you will express the thought that will be of most use to the one to whom you are speaking. But while you are speaking watch that inner monitor very carefully so that when you feel the impulse to stop, you will be ready to obey, for remember, wisdom is the chief attribute of Divinity manifest in man, and if your life is consecrated to God and you are honest and sincere in your desire to hold the light to your fellow men you will find the words of Christ to be true when he said, "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak."

If you love wisdom, knowledge, and understanding for their use, and believe God in his promises and move forward following the leadings of the Spirit in your inner consciousness, then the spirit of wisdom will flow in and you will indeed be made a light to the world; then will wisdom be your daily companion so that you will know what to say, how to say it, and when to stop, and thus you will be given the words of God that will apply themselves to the innermost consciousness of men

and women, for without the Spirit all effort to teach is vain, but when the Spirit of God within you prompts and suggests and guides your thought, you will say things that will astonish you, but they will always produce the desired result, for when you give yourself thus to God and seek wisdom from him, then will God's spirit dwell in you; and your words will become effectual like those referred to in Isaiah lv. 10, namely, "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it to bring forth and bud that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." This will be the condition of your words, for if you follow carefully the promptings of the inner consciousness and seek wisdom from God, you will always be given the right word at the right time; you will always know how much to say and what to say, and that which you will say will indeed be an effectual utterance. Thus you will be the manifestation of the son of God.

It so often happens that others are measuring us by our past self while we are looking back on that self with a mixture of disgust and sorrow.

George Eliot.

But thou art a supreme object, thou art a piece of God, thou hast in thee something that is a portion of him. Why, then, art thou ignorant of thy high ancestry? Nay, but in thyself thou dost bear him; and seest thou not that thou defilest him with thine impure thoughts and unrighteous deeds?

Epictetus.

AN EXTRACT FROM "BIBLIA."

The author of the Second Epistle of Clement, who employed other Gospel material besides the canonical Gospels, says: "For the Lord Himself, being asked by some one when His kingdom should come, said, When the two shall be one, and the outside as the inside, and the male with the female neither male nor female."

The newly discovered fragment says: "His disciples say unto Him, When wilt Thou be manifest to us, and when shall we see Thee? He saith, When ye shall be stripped and not be ashamed."

The expression is a mystical reference to the verse in Genesis, "And they were both naked, the man and his wife, and they were not ashamed." The discoverers of the Lost Gospel regard the meaning as identical with that in the Gospel to the Egyptians and the Clementine Epistle—that Christ's kingdom on earth would not be manifested until man had returned to the state of innocence which existed before the fall, in which of course, the idea of sex had no place.

"The occurrence," they say, "of another version of the story is an important additional piece of evidence in defence of the view that it contains at least some elements of genuineness. All this lends fresh value to what is, on account of the far-reaching problems connected with it, one of the most important and remarkable, and, since the discovery of No. 3, one of the better attested, of the sayings ascribed to our Lord outside the New Testament."

The last verse in the fragment is: "He said, The key of knowledge ye hid; ye entered not in yourselves, and to them that were entering in ye opened not."

This is Christ's denunciation of the lawyers; but Luke's version is, "Ye entered not in yourselves and them that were entering in ye hindered." The difference between "ye opened not" and "ye hindered" may be held to have a spiritual significance.

AN EPISTLE OF SWAMI VIVEKANANDA.

We copy the following letter from "Prabuddha Bharata," written by the well known Swami Vivekananda, as we think it will be of general interest to our readers.

"O wad some power the giftie gie us
To see oursels as ithers see us!
It wad fra monie a blunder free us
And foolish notion."

Chicago, June 23rd 1894.

Your Highness,

Sri Narayana bless you and yours. Through your Highness' kind help, it has been possible for me to come to this country. Since then I have become well-known here and the hospitable people of this country have supplied all my wants. It is a wonderful country and this is a wonderful nation in many respects. No other nation applies so much machinery in their everyday work as do the people of this country. Everything is machine. Then again they are only one-twentieth of the whole population of the world. Yet they have fully one-sixth of the wealth of the world. There is no limit to their wealth and luxuries. Yet everything here is so dear. The wages of labor are the highest in the world; yet the fight between labor and capital is constant.

Nowhere on earth women have so many privileges as in America. They are slowly taking everything into their hands, and, strange to say, the number of cultured women is much greater than that of cultured men. Of course the higher geniuses are mostly from the rank of males. With all the criticism of the Westerners against our caste, they have a worse one—that of money. The almighty dollar, as the Americans say, can do anything here.

Your Highness cannot realize without seeing, how eagerly they take in any little bit of the grand thought of the holy Vedas which can resist and harmonize with the terrible onslaughts of modern science. The theories of creation out of nothing, of a created soul, and of the big tyrant of a God sitting on a throne in a place called heaven, and of the eternal hell fires have disgusted all the educated, and the noble thoughts of the Vedas about the eternity of creation and of the soul and about the God in our own soul, they are imbibing fast in one shape or other. Within fifty years the educated of the world would come to believe in the eternity of both soul and creation and in God as *our* highest and perfect nature as taught in our holy Vedas. Even now their learned priests are interpreting the Bible that way. My conclusion is, that they require more spiritual civilization and we more material.

The one thing that is at the root of all evils in India is the condition of the poor. The only service to be done for our lower classes is to give them education, *to develop their lost individuality*. That is the great task between our people and princes. Up to now nothing has been done in that direction. Priest power and foreign conquest have trodden them down for centuries and at last the poor of India have forgotten that they are human beings. They are to be given ideas; their eyes are to be opened to what is going on in the world around them, and then they will work their own salvation. Every nation, every man, every woman, must work one's own salvation. Give them ideas—that is the only help they require and then the rest must follow as the effect. Ours is to put the chemicals together, the crystallization comes in the law of nature. Our duty is to put ideas into their heads, they will do the rest. This is what is to be done in India. It was this idea that had been in my mind for a long time. I could not accomplish it in India and that was the reason of my coming to this country. The great difficulty in the way of educating the poor is this. Supposing even your Highness opens a

free school in every village, still it would do no good, for the poverty in India is such that the poor boys would rather go to help their fathers in the field or otherwise try to make a living than come to the school. Now, if the mountain does not come to Mohomet, Mohomet must go to the mountain. If the poor boy cannot come to education, education must go to him. There are thousands of single-minded, self-sacrificing Sannyasis in our own country, going from village to village, teaching religion. If a part of them can be organized as teachers also of secular things, they will go from place to place, from door to door, not only preaching but teaching also. Suppose two of these men go to a village in the evening with a camera, a globe, some maps, etc. They can teach a great deal of astronomy and geography to the ignorant. By telling stories about different nations they can give the poor a hundred times more information through the ear than they can get in a lifetime through books. This requires an organization which again means money. It is greatly difficult to set a wheel in motion but when once set, it goes on with increasing velocity. After seeking help in my own country and failing to get any sympathy from the rich, I came over to this country through your Highness' aid. The Americans do not care a bit whether the poor of India die or live. And why should they, when our own people never think of anything but their own selfishness? My noble prince, this life is short, the vanities of the world are transient, but they alone live who live for others, the rest are more dead than alive. One such high, noble-minded and royal son of India as your Highness can do much towards raising India on her feet again and thus leave a name to posterity which shall be worshipped. May the Lord make your noble heart feel intensely for the suffering millions of India sunk in ignorance is the prayer of

Vivekananda.

To the Maharaja of——.

WILLING, LOVING, SERVERS.

By Enoch Penn.

As I lay upon my bed musing of that other world just beyond the veil, my surroundings grew fainter to my consciousness, and that world on which my thoughts were fixed grew very distinct, and I realized that I had gradually, by imperceptible degrees, passed through the veil which separates the two worlds. There were beings there, glorified men and women they seemed, living in that peaceful light. As I looked about me I saw a radiant light and I realized it to be a mind, a spirit, one who, in so far as I could perceive, had passed beyond form.

As I approached that brilliant being desiring to know, if possible, the thoughts of such a mind, these words took form in my consciousness as though spoken within me, "Come with me," and I entered that effulgent light. Directly I had entered I heard away in the far distance the voice of some one in an agony of distress crying, "O my God, help me!" As the lightning flashes from one end of heaven to the other, or as a sunbeam through space, so that spirit moved to the relief of the one who had sent up that cry; speaking comforting words and giving of his strength and peace, bringing consolation to that struggling soul. Gradually the spirit world faded from my consciousness, and, still lying upon my bed, I found that I had returned through the veil to my place in this dark world.

As I thought upon what I had seen, and heard, and felt, I said: "This seraph has shown me how I may enter upon a great work, and I will try to do the same thing myself." I soon found, however, that my little egotistic mind, in its tendency always to

think first of self, had led me into error, and that I was not yet prepared to do such work in the spirit realm. I then felt that the lesson intended for me to realize was that those above us, though they have developed to where they are a flaming light, willingly stoop to render to man their loving service; watching with tender solicitude the struggling ones seeking the light, ever ready to speak the word of comfort or of gentle reproof; more mindful of the frailties of humanity, more charitable of our weaknesses than we ourselves, and we wonder at the pride of puny man who so often is ashamed to serve his fellows, and we recall the words spoken centuries ago, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

ALONE WITH GOD.

By E. L. Wesson.

I went unto a lonely spot
And fell upon the mossy sod,
Then came the thought, Am I forgot?
No, not forgot—"Alone with God."

All earth seemed changed while there I lay
And mused upon the way I trod,
Until my soul in ecstasy
Said "Earth is heaven *alone with God.*"

No place on earth I ever found,
In joy, or 'neath the chast'ning rod,
Is dearer than that mossy ground
Where first I felt "*Alone with God.*"

My will that day was all subdued—
I could have kissed his chast'ning rod;
Submission was my spirit's mood—
That's why I was "*Alone with God.*"

HIDDEN MANNA.

By Henry Proctor, M. S. B. A.
(Associate of Victoria Institute).

REVELATION.

Chapter II.

17. To him that overcometh will I give to eat of the hidden manna.

What is this hidden manna, and how does it differ from the open manna?

Our first introduction to the manna is in Exodus xvi. All Israel were to gather it daily. It was in nowise hidden, but was free to all. But Aaron was commanded to fill a "*golden pot*" with an omer of the manna, and to put it in

THE MOST HOLY PLACE,

beyond the second veil (Heb. ix. 4). The hidden manna represented this. Our Lord Himself explained what the open manna typified; "the bread of God which cometh down out of heaven, and giveth life unto *the world*," is His flesh which He gives for the life of *the world*. It is a free gift, offered to *all* who will take it. And unless we "eat the flesh of the Son of man and drink His blood" we have no life in us (John vi. 53). It is absolutely essential to eat of this manna in order to have eternal life. It is a

FREE GIFT

this eternal life, and therefore the manna which ensures it must also be a free gift.

But the hidden manna is only for the overcomer; the conqueror of this dispensation. Previously the way into the holiest was not made manifest, and the manna was *hidden* there within the veil in the golden pot.

The gold represents the divine nature, the vessel containing it typifies the Christ in whom dwelleth all the fulness of the Godhead bodily; all the *pleroma* or plentitude of the divine nature. To eat of the hidden manna it is necessary to become a partaker of the divine nature. The hidden manna is the

HIDDEN WISDOM OF GOD;

the wisdom hidden in the mystery which God for-ordained before the ages unto our *glory*. The knowledge of this wisdom can be received only by those who are spiritual (1 Cor. iii. 1). It is spoken only "among them that are perfect" (*teleioi*) (1 Cor. ii. 6), i. e., the overcomers.

"THINGS WHICH EYE SAW NOT, AND EAR HEARD NOT, AND WHICH ENTERED NOT INTO THE HEART OF MAN,"

God hath revealed unto them by His Spirit, who worketh in them mightily, teaching them "all things, yea, even the

DEEP THINGS OF GOD,"

and causing them to eat continually of the hidden manna.

Under the dispensation of types and shadows the priest could eat of the outward flesh of the sacrifices which typified the Coming One who should give his flesh for the life of the world, but the inward hidden parts were consumed upon the altar for a sweet savour unto God. The hidden parts represented God's own portion. But now the overcomer is invited to sup with God himself: to feed in company with our blessed Lord upon

THE DIVINE PORTION

—the hidden manna (Rev. iii. 20). Other promises to the overcomer confirm this point—that he is to share with Christ all that the Father gives to the Son. As an heir of God and joint-heir with Christ he is to sit *with* Him on His throne; to exercise authority over the nations, and to be a pillar in the temple of which Christ is the chief corner-stone.

But we must *buy* of Him "*gold refined by fire*," that is, become partakers of the *divine nature* of Him who as a sacrifice has

PASSED THROUGH THE FIRE.

In conjunction with Him we are called to present our bodies—our human nature—as a sacrifice of a sweet savour unto God (Rom. xii. 1; Eph. v. 2). This is selling all to *buy* the pearl of great price. But we must “count the cost” and *pay* the price. He “emptied Himself”: I must empty myself. The price of divine wisdom is the renunciation of human wisdom; of the divine nature the human nature, of divine strength human strength. The waiters on Jehovah *exchange* strength. Only as they part with the human can they receive the divine. The two cannot co-exist. It is only as I realize that I can see nothing spiritual with the outward eye, and understand nothing spiritual with the human intellect, that the

EYE OF THE INWARD MAN

is opened, and anointed with spiritual eyesalve, and I begin to sup with Him and He with me on the hidden manna (Rev. iii. 20).

What the key is to the watch, that prayer is to religion; it winds it up, and sets it agoing. It is before other duties in regard of opportunity for its performance. A Christian cannot always hear, or always read, or always communicate, but he may pray continually. No place, no company, can deprive him of this privilege. If he be on the top of a house with Peter, he may pray; if he be in the bottom of the ocean with Jonah, he may pray; if he be walking in the fields with Isaac, he may pray when no eye seeth him; if he be waiting at table like Nehemiah, he may pray when no ear heareth him. If he be in the mountain with our Savior, he may pray; if he be in the prison with Paul, he may pray; wherever he is, prayer will help him to find God out. Every saint is God's temple; “and he that carryeth his temple about with him,” saith Austin, “may go to prayer when he pleaseth.”

Selected.

THE PSYCHOLOGY OF INSANITY.

By H. Aylmer Harding.

With the increasing number of problems, economic, religious, and social, that are daily looming up in our midst, comes the reflection of them in the individual life, in the form of countless diversified forms of disharmony manifested in mental and other diseases.

The common expression, "The man is out of his mind," is curiously paradoxical and when analyzed it will be found that in reality, the mind is out of the man, and that the vehicle or organism is ill prepared and unfitted to receive the impact of the vibration of the inflowing life, and thus responds feebly or in some perverted manner.

Insanity is on the increase. Let us spend a little time on a few of the causes, as they appear to-day, in order that we may the better, perhaps, deal with men and women in these troublous times. The modern reformer is, more than ever, on the war path, preaching his gospel of resistance, and picturing the dreadful horrors of vice, crime, and drink, with which we already are all too well acquainted. The number of our physicians is increasing so fast that their inability to make an adequate living in England has resulted in their frequent suicide, and with the increase of physicians there has been no diminution of disease. The nerve-shattering, high pressure and bustle of the eternal money-grub, has brought on "neurosthema" and periodic "nerve storms," a form of insidious weakness which saps the health even of loyal and too zealous evangelistic and other hard-working churchmen. It is the peculiar privilege of some of our best brain workers and teachers to fill our asylums. What is the

cause of it all? Why so much hurry and bustle and scurry? What need for the feverish rush and maddening desire for wealth which on Wall Street turns men into hungry beasts of prey, ready to rend each other on slight provocation?

There is eternal life in which to "live and move and have our being." Plenty of time ahead. The world needs a rest sometimes, and it was to emphasize this that the Christ said, "Come unto me, all ye that labor." But alas! the world of labor will not come unto Him. "Ye will not come unto me that ye might have life."

And so the tired brain, and starved nerves, and hungry soul, wear themselves out in the search for the things which cannot bring peace, and because man will not relax and, sometimes, wait and rest, his body, the temple, becomes fouled and the eternal Mind cannot enter to inspire and vitalize the weary brain cells.

Do you remember when the Master entered into the Temple, and cast out the money changers and overthrew their tables, using force and power to cleanse the temple? This is but a symbol to-day of his power in the temple of man, who has made of his body "a den of thieves" instead of a "house of God."

In the renewal of life by whole-hearted consecration, we should sometimes spend a little while in considering *what* we have laid down at the feet of the Master, to be used for his service. The memory and imagination, are two active faculties of mind, individual mind, which requires special cleansing and purifying by the universal Mind.

Let us forget all that does not serve the Highest Good. Let us picture mentally only the highest ideals. To remember the evil things and to picture the distressing ones, is to realize conditions which are unsound, insane.

The economic conditions which affect our young girls in the big cities render it hard for the light of truth to penetrate. Materialism rules, and eternal life is sacrificed for the momentary

flash of a fierce flame that shoots up, to die out, and flicker, and fade, and be forgotten.

The preventive of insanity is rest. The remedy for insanity is rest. Work or labor amidst right conditions breeds soundness. Work or labor amidst wrong conditions breeds unsoundness.

The conditions demand time for re-creation. To re-create demands that one be brought into renewed relations with the power which creates. The creative power is sexual vitality; and it is therefore a scientific fact that the Lord God "is in the midst of thee."

The prevalent insanity is caused by an ignorance of this vital, central source of power and its relation to the seat of the soul, the solar plexus.

During the past four years the writer has been privileged to be instrumental in restoring to sanity, many of both sexes who have been victims of perverted desires, aided and abetted by the stress of economic and unjust conditions.

We are prone to think that the asylums alone look after cases of insanity, and forget that for every one in the asylum there are at least a hundred in a worse condition outside.

It is impossible for mind to enter in and properly manifest its power where the organism has been impaired and its nerve forces and vital essences vitiated and lost; there must be restoration by conserved energy to feed the crying need of the starved nerves communicating with the cerebrum and cerebellum, and thus the conscious co-operation of the patient is desirable and requisite.

Only so far as we are able to arouse the voluntary co-operation of the patient can we expect to be rewarded, and to arouse the will of the individual is to arouse the Christ within.

The one way to restore to health and normality the race of to-day is to send out teachers who will proclaim the truths of the regenerate life; and only as these streams of life-giving

power go forth into the waste and desert of worldliness, will sanity become possible.

The psychology of insanity may be interpreted as relating to the soul hunger of the unsound, and this soundness on the three planes of body, mind, and soul, must be the outcome of the perception, appropriation, and national practice of a great and mighty truth, that vested in the maintenance of the regenerate life.

To this end there are helps and aids of which we must not lose sight. The matter of dietetics may be briefly considered scientifically. The body is composed of molecules in a state of vibration, and the quality of these molecules is dependent upon the quality of assimilated nutrition, whether the food be intellectual or physical.

Now, so long as we prefer swine flesh, and boiled cabbage, and starch bread, our molecules will be gross, dense, and partake of the character of our nutrition, and our rates of vibration will be slow and ill adapted for the light to penetrate. The law of highest use should govern us and our selection of food should be such as to build the outer temple with the best possible materials to last, and become fitting for the abode of the Spirit. While all food serves under various conditions, I have no hesitation in saying that the foods which comprise a diet of fruits, grains and nuts, to which may be added the occasional use of honey or olive oil, are the regenerative foods *par excellence*, and in their processes of assimilation and conversion into blood, and into the stones of the temple, afford the highest possible nutritive value and purifying influence.

If the fanatical zeal of the average temperance reformer were devoted to the source and cause of the drink trouble instead of to its effects, we might the more readily reap the benefit. Present conditions in the busy world demand more than a superficial or customary outlook. The reform must begin with ourselves in the home life, and when the ordinary home is ill adapted,

we make one, hence, the formation of the brotherhood idea.

Right generation in the world must precede regeneration, and we have in our midst countless thousands of sexual perverts whose normal abiding place is in the astral world, and not here at all. Many of us are obsessed by thousands of ill prepared souls who, in this Christian era, are thrust forcibly out of their bodies under the remorseless demands of an unholy war.

We waste time on problems dealing with cleaner political life and economic relations. The world needs only *love in the home*, be it manger or palace, and as love rules, and homes worthy the name multiply, all problems will solve themselves; and wisdom will provide the methods. We need to send out teachers broadcast, and fit them for telepathic unison at all points; for a greater war is hanging over us and darkness is upon the face of the earth. During the coming year many will be tried, purified, and will see the light, and take part in the war as faithful soldiers. It will be at its height in the year 1909 and the closing months of 1914 will see the "sun of righteousness arise with healing in his wings." Let us make haste to take our part in the redemption and to fit ourselves to function, as members, in the body of the Lord.

We mark with light in the memory the few interviews we have had, in the dreary years of routine and of sin, with souls that made our souls wiser; that spoke what we thought; that told us what we knew; that gave us leave to be what we inly were. Discharge to men the priestly office, and, present or absent, you will be followed with their love as by an angel.

Emerson.

FAITH, PRAYER, FEAR.

By Adnah.

Faith is confidence that the All-Good shall supply every need. Prayer is faith in operation because of an active, present need. Prayer and Faith are drawing powers, the result of confidence in and conformity with universal law.

Fear is transgression or perversion of law; it undertakes to break the use and relatedness of nature; it passes judgment,—it says such and such is evil, and no sooner is such a declaration made than those very qualities are created in the individual that so judges; judgment becomes active within him. So it is that whatever we affirm, we judge of, and we set in operation the law that was embodied by the Master in these words: “Judge not that ye be not judged.” Nothing exists without a cause. We should have such confidence in God as is a constant assurance that all things serve a season and a purpose, that they will remain or pass away, not by our will, except that our will conform to the divine will that recognizes use for all things; when the use ceases, then the server of that use ceases—all under direction of an all-wise, all-provident, orderly will. Let us then seek knowledge of this universal purpose, that we may conform to the laws of God and behold no evil and fear no evil: to such there is no evil.

This is why the pure in heart shall see God, and, that love thinketh no evil. If we will pursue this thought constantly the most difficult passages of Scripture—especially the plan and meaning of the Christ, will become plain.

Those who enter the regeneration commence a life of perfect system, far more practical and scientific than any known science

that now engages the pursuit of man, and this grand system of abundant life, and the attainment of transcendent capacities of mind, is all contained in the words of the Christ, and becomes clear if we but approach them in the true spirit,—to understand righteousness that we may be righteous, not in our own estimation but in conformity with a universal system that is evolving a world and its people because that world is a necessary part of a system of worlds, because countless systems of worlds are joined in a perfect whole and because all is order. It is our work to learn the order and carry forward the work. The spirit of truth will reveal the purpose if we only seek to know, in order that we may do accordingly.

OUR CALLING.

There are days and periods of days when conditions seem to combine to break our hold upon the Spirit. We are apt to multiply the trouble by struggle. We forget that such trials have come and gone, and shall continue to come and go; but that spirit, the spirit of truth, abides ever; and if the soul will identify itself with the spirit of God, nothing can disturb it, for God is love, God is Spirit: all the universe is obedient to him, because love owns all, controls all, and wisely provides for all.

If we abide in the everlasting spirit of the Father, he will give all things into our hands, because, loving all, we shall be guardian of all.

The question is, how shall we receive of the spirit of truth? By making a use for it, we prove our right to it. Let us look abroad over the body of humanity and feel and declare: All souls, are in my care; my work is to lead them to the Father.

THE VALUE OF MEDITATION.

Nothing permanent can be accomplished without a definite object. It is questionable if any great end is ever attained until it is a recognized necessity.

In other words, nothing great is done without prayer, and, as prayer is that sincere desire of the heart which spontaneously

avails out of real necessity, let us discover our necessities, that we may be honest and sane, and able to understand and grow into the magnificent stature of our Lord, the Christ.

There are no utterances in all the world that compare in wisdom with his life and teaching: but it requires a great earnestness to comprehend the vastness in his simple statements; but in them he has given the laws that dominate nature, the key to eternal life.

There is a current maxim in the world, that wherever there is a demand there is a supply: this is a law, which for its operation, is dependent upon faith. Now faith is back of prayer, and necessity is back of faith, and the soul, only, knows necessity. The work then is to uncover the soul. The soul is the only real part of us, the only part of man that is purely sane, that is able discriminate, judge and decide.

This brings us to the point of meditation, its value in discovering real issues, and deciding upon a definite purpose and line of accomplishment, in the name of the Spirit.

Unless we practice quiet reflection, meditation and musing, we are pretty much adrift all the time: we appear to get somewhere; and, while we do progress,—is it safe? Surely not: our progress is much like a vessel that does not from day to day correct its course, hence, may reach a point far wide of its destination, or may encounter sudden dangers.

Meditation clears the way; gives the soul expression, that we may exercise wisdom of selection between error and truth, and clearly fix in mind the soundness of our choice, so that in the midst of confusion we may not be confused, nor at any time be led from the true course.

During meditation one is able to calmly consider what is best, what is true and good and eternal, to separate, as it were, the wheat from the chaff; to choose and make firm decision that under no circumstances will he be caused to do or be other than is consistent with those things which meditation has brought to

light as actual soul-needs; for these are the way of life; and if the issue is not made clear and well established during the hours of quiet, they will not be our holding power in times of trial. So, let us be diligent in marking out and impressing, again and again, our "reasonable service": when that is well established we have the power of faith and effective prayer by virtue of conscious right. Only thus, it truly appears, is divine law operative for us. We must be well grounded in definite principles of truth from the depth of the soul. Then we can take up the Master's promises, and, understanding them, apply them and witness their fulfilment in our own life: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled;" "Blessed are the merciful for they shall obtain mercy;" "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you;" *et cetera*. This great store of wisdom is revealed to the earnest, reflective soul in its order and relatedness as a perfect working system out of death into life.

The spirit can, for time pervade and control every member and function of the body, and transmute what in form is the grossest sensuality into purity and devotion. The generative energy, which, when we lose, dissipates and makes us unclean, when we are continent invigorates and inspires us. Chastity is the flowering of man; and what are called Genius, Heroism, Holiness, and the like, are but various fruits which succeed it. Man flows at once to God when the channel of purity is open. By turns our purity inspires and our impurity casts us down. He is blessed who is assured that the animal is dying out of him day by day, and the divine being established.

Henry D. Thoreau.

CORRESPONDENCE.

San Jose, Cal. Aug. 26, 1904.

Mr. H. E. Butler.

Dear Sir: Will you, if you please, answer the following questions: After putting one's self under a teacher and healer could he, if so disposed, take one's center from him? and what is one's center? and if taken from one what effects would it bring to pass? Could another healer and teacher take it back from the one who had taken his center, and restore it to the one from whom it was taken? I have good reason to ask these questions. I was referred to you by one of your subscribers.

Please accept my thanks in advance.

I remain truly yours, an earnest seeker for truth,

M. B. H.

Ans. To the thoughtless mind your questions would seem unreasonable and even fanatic, but those who have had some experience in the power of suggestion and that of psychology, know that they are very reasonable.

There are many teachers and practitioners in what is called "Christian Science," "Mental Healing," *et cetera*, who are entirely devoid of morals and are working on the principles of suggestion and psychology for selfish and sensuous motives. When a person goes to a teacher in order to learn from him, he must to a very great extent become like a little child, that is, he must yield his own mentality in order to become receptive to the mentality of the teacher. This places the pupil in the hands of the teacher, whoever he or she may be, and, if the teacher is disposed to selfishly take control of the pupil, he may so far psychologize him as to take away his center, as you put it, and

give him no other except that which will serve the purpose of the teacher.

An individual's center is his object and purpose in life and his standard of morals. When this has been interfered with, the individual has truly lost his center. Psychology and mental suggestion can very easily do this, and a person of immoral and selfish designs can so far change the fixed motives and standard of a person as to leave him entirely at sea, subject to the suggester's caprice.

Can another healer restore that center? Certainly not, but another person of a high moral standard of honor and sense of right might change the immoral and chaotic state produced by the immoral healer and produce in the individual a new standard of right and morality, but that would not be the individual's own center. We believe the only way for those who have lost their center to regain it is to go by themselves, thoroughly examine their feelings, desires, and tendencies of mind, and discern thereby to what extent their own conclusions and standards have been changed through the influence of the teacher; then by the power of their own will turned against the principles that have been projected into them, they can again establish their center by deciding upon their purpose, their standard of morals, and their hopes and aspirations, and if they hold to this center, no one can change it. Once a person realizes that he has been influenced by an unprincipled psychologist, his natural repugnance to those unprincipled ideas will free him of their influence. It is almost identical with a person starting out to conquer the abnormal waste of the life forces. The race has become so contaminated by perverted sex conditions that the suggestion tending toward immorality is constantly being made on the mind of all persons. Therefore the advice given in "Practical Methods to Insure Success" would undoubtedly be the very best that we can give and we advise you to read it carefully and practice the methods; for, if you do, you will be free to do as you choose.

EDITORIAL.

We have kept standing in BIBLE REVIEW a synopsis of the purpose of God in the creation of the world, and we purpose to continue it through this volume. We do this because there is no thought so important, in our estimation, as a correct understanding of this purpose. When this is correctly understood, and the individual realizes that Jesus is the door, the way, or has given the only methods by which man may enter in and possess the good things intended for him in the creation of the world, then the whole plan of salvation is plain and easy. Unless this purpose is understood, reading the Scriptures is like talking to a person on one subject when he thinks you are talking on another.

How often, in our experience, we have said something to a bright, clear minded friend who received the impression that we were talking about quite a different subject, and, after a while, when we, perhaps, had forced his mind to see what we were talking about, he would exclaim, "O yes!" for then it was all clear to his mind. So it is with your reading of the Bible. When you have a wrong conception of its meaning it is very obscure, when really there is no book in the world that is so plain and so simple in its essence as the Bible. Therefore we urge upon our readers the necessity of making a study of the purpose in the creation of the world. We have a pamphlet in which this thought is set forth more fully and which is sold by the Esoteric Fraternity.

There are but few people who realize to what extent the public mind is governed by newspaper editors. Neither do they realize to what extent the common newspapers are biased in

favor of error. In other words, how hard it is for the editor of a newspaper to tell the truth, unless it concerns something with which he is in direct sympathy.

On account of the great number of "Practical Methods" that have been sold, so that the public at large is well acquainted with its contents, its nature, and its bearings, we publish the following book notice given by the "San Francisco Chronicle." It reminds us of the expressive language used by the street urchin "This gives him away," for, if there is anything that can express the real nature and general sympathies of newspaper men in general, this notice of "Practical Methods" does it completely.

Taking it altogether, however, we think the notice is a pretty good one for a modern newspaper.

AN ESQTERIC PUBLICATION.

"Practical Methods to Insure Success" has been put forth by H. E. Butler with the alluring promise that if all of its suggestions are followed out "after two years of faithful adherence thereto, you will never be sick, you will never be in need of money or friends, whatever you undertake will be successful; your mental capacity will continually increase as long as you live; your domestic relations will be very happy and your children will be superior to all others, and when you leave this world the people will cherish your memory and be thankful that you lived." The little book is intended chiefly for the young, and lays down theories of conduct which in some respects must be admitted to be good, but that in their more important applications are intended as a foundation for certain esoteric practices to which exception may be justly taken. Some attention is paid to dietetics, but the greater part of the publication is devoted to the sexual relations. (Applegate Cal. : The Esoteric Publishing Company ; price 25 cents.) From the *San Francisco Chronicle*.

We of the Fraternity have had the transits of the moon figured

out for us each month, and we find the table so convenient that we are satisfied that many who are looking into "Solar Biology" and even astrology will find it useful. We have therefore decided to publish the table of the moon's transits each month.

The first column of the table simply gives the sign of the moon and of the earth; the second column, the signs of the zodiac; the third, the day of the month; the fourth, the hour of the day, and the fifth, the minutes; meaning the hour and minutes of the day on which the change from one sign to the sign following takes place. In this case we give the time at Washington, and each person, no matter where he lives, can very readily calculate the difference in time between where he lives and Washington time, and to facilitate this, we give the following table.

When it is noon at Washington, D. C. (sun time), it is the following time at the places named:

Bangor, Me., 12.33 p. m.	Milwaukee, Wis., 11.16 a. m.
Concord, N. H., 12.22 p. m.	St. Louis, Mo., 11.07 a. m.
Montpelier, Vt., 12.18 p. m.	Topeka, Kans., 10.45 a. m.
Boston, Mass., 12.26 p. m.	Omaha, Neb., 10.44 a. m.
New Haven, Conn., 12.17 p. m.	Des Moines, Iowa, 10.53 a. m.
New York City, 12.12 p. m.	Minneapolis, Minn., 10.55 a. m.
Philadelphia, Pa., 12.07 p. m.	Cheyenne, Wyo., 10.09 a. m.
Richmond, Va., 11.58 a. m.	Helena, Mont., 9.40 a. m.
Wheeling, W. Va., 11.46 a. m.	Seattle, Wash., 8.58 a. m.
Wilmington, N. C., 11.56 a. m.	Portland, Ore., 8.57 a. m.
Columbia, S. C., 11.44 a. m.	Santa Fe, Ariz. 10.04 a. m.
Atlanta, Ga., 11.31 a. m.	Denver, Colo., 10.08 a. m.
Mobile, Ala., 11.16 a. m.	Salt Lake City, 9.41 a. m.
Memphis, Tenn., 11.08 a. m.	Prescott, Ariz., 9.38 a. m.
Vicksburg, Miss., 11.05 a. m.	Carson City, Nev., 9.10 a. m.
Little Rock, Ark., 10.59 a. m.	San Francisco, Cal., 8.57 a. m.
Austin, Tex., 10.39 a. m.	London, England, 5.08 p. m.
Louisville Ky., 11.25 a. m.	Liverpool, England, 5.04 p. m.
Columbus, Ohio, 11.36 a. m.	Glasgow, Scotland, 4.51 p. m.

Indianapolis, Ind., 11.23 a. m. Brisbane, Queensl'd, 3.20 a. m.
 Chicago, Ill., 11.17 a. m. Bombay, India, 10 p. m.

We have depended upon the map for the Longitude of the
 above places, and, in some instances, there may be an inaccuracy
 of a minute or two.

Washington, D. C. Time of Cusp Transits. October 1904.				
Body	Enters	On		
		day	h	m
☾	♈	1	4	40 p. m.
	♏	3	9	28 p. m.
	♍	5	11	27 p. m.
	♊	7	11	35 p. m.
	♈	9	11	35 p. m.
	♏	12	1	17 a. m.
	♍	14	6	23 a. m.
	♊	16	3	32 p. m.
	♏	19	3	41 a. m.
	♍	21	4	42 p. m.
	♊	24	4	34 a. m.
	♏	26	2	28 p. m.
	♍	28	10	14 p. m.
	♊	31	3	47 a. m.
☼	♈	23	3	12 p. m.

BIBLE REVIEW.

Vol. III.

NOVEMBER 1904.

No. 2.

THE BODY AND THE BRIDE.

By Henry Proctor, A. V. I., M. S. B. A.

There is a time of great tribulation coming on the earth, such as the world has never before seen (Dan. xii. 1). Its duration of $3\frac{1}{2}$ prophetic years is variously stated as 1260 days, 42 months, or "time, times (dual) and a half" (Rev. xii. 6, 14; xiii. 5). As a prophetic year consists of 12 months of 30 days each, all these expressions will be seen to apply to the same period. The 12th of Revelation shows us in prophetic vision, that there will be three classes of believers on earth at the commencement of the Great Tribulation, which are symbolized by—

- (1) "A woman clothed with the Sun." Rev. xii. 1.
- (2) "Her Man Child" (lit., Male Son) Rev. xii. 5.
- (3) "The rest of her seed" (R. V.) Rev. xii. 17.

The Male Child is to be "caught up to God and to His throne"; the Woman, after some persecution, is to be supernaturally conveyed to and nourished in a "place prepared of God" (Rev. xii. 6, 14) for $3\frac{1}{2}$ years, and "the rest of her seed," are those believers who will not "escape those things

which are coming on the earth" (Luke **xxi.** 36), but will be exposed as Rev. **xiii.** 10-15 shows, to all the horrors of

THE GREAT TRIBULATION.

We are all agreed that these things are to take place at the coming of our Lord Jesus Christ, which may occur at any moment. There must therefore be three classes of believers on earth at the present time, into which the nominal and visible Church might at any moment be divided. This point having been established let us see whether the Scriptures give us any clue whereby we can identify (1) the "woman" and (2) the "man child" and (3) "the remnant of her seed."

(1) The prophet Isaiah has a prophecy parallel to that of John, in chap. **lxvi.** 7. The "woman" who bears the "man child" is there called "Zion" (**v.** 8). This woman is addressed continuously throughout the prophetic word as

A BRIDE OR WIFE,

as in Isaiah **liv.** 5, "Thy maker is thine husband," and Isaiah **lxii.** 5, "For as a young man weddeth a virgin, so shall thy Restorer or Builder wed thee, and with the joy of the bridegroom in his bride, so shall thy God rejoice in thee" (Barnes). As it is impossible that there should be more than one bride, the woman Zion must be *the* Bride, the wife of the Lamb, the wife of her Builder and Maker (**Heb.** **xi.** 10).

Dr. Margoliouth, a learned Hebraist, author of the "Poetry of the Hebrew Pentateuch," &c., speaking at Mildmay Conference, June, 1873, said: "Who is the sober, serious, and devout reader of the Sacred Book, the Bible, that can withhold his assent and consent to the truth that the *Prophetic* and *Apocalyptic Bride* represents one and the same person? and that person is the thrice-betrothed Daughter of Zion to the Thrice Holy One. The elect Church of God, of this dispensation, will occupy

A FAR HIGHER POSITION

than the Daughter of Zion, the *Bride* of Christ, the Lamb's wife. Inasmuch as the Church of this dispensation is emphatically the

Body of the Bridegroom Himself!" (Hosea ii. 16, 19, 20, the betrothal) Isaiah lxii. 1-5.

(2) The last sentence leads up to the identification of the man child, as that which is pre-eminently *the* Church of this dispensation; the members of which constitute the Body of the Bridegroom, who are also represented as the seed or children of Christ; "the children of the bridechamber" (Isaiah liii. 10, "his seed," Heb. ii. 13, "children of Christ," Matt. ix. 15). "The church which is his body;" "the church of the first-born," is to share with Christ the headship over all things, when all things shall have been put in subjection under His feet, for they are "heirs of God, and joint heirs with Christ," and by virtue of their union with Christ, they have already (in spirit) been "raised up with him, and made to sit in the heavenly places," "far above all rule and authority, and power, and dominion." Eph. i. 20-23; ii. 6. Now we can

IDENTIFY THE MAN CHILD

with the "church which is his (Christ's) body," because the man child is to "rule all nations with a rod of iron," and to sit (as a body of over-comers) with Christ on His throne (Rev. xii. 5; ii. 26, 27; iii. 21). Being members of the body of the Christ implies absolute and entire union with Him in all things:—Such as (1) an entire giving up of the human will to God; presenting our bodies a living sacrifice, and (2) knowing the fellowship of Christ's sufferings and becoming conformed to His death. Accordingly we find that the members of the body symbolized by the man child, "loved not their life even unto death," and that they "overcame" the devil "because of the blood of the Lamb and because of the word of their testimony." Rev. xii. 11, R. V.

Now the practical question to each one of us is—Am I living this overcoming life? Have I

GIVEN UP MY OWN LIFE

with all *human* ambition, hopes and aspirations "even unto death?" "For if we died with him we shall also live with him:

if we endure (or suffer) we shall also reign with him." 2 Tim. ii. 11. "Know ye not that we shall judge angels?" "The saints (holy ones) shall judge the world." I Cor. vi. 2, 3. "Be ye therefore perfect." Matt. v. 48.

(3) But who are "*the rest of her seed*?" Well, first of all, it is certain that they are Christians, because "they keep the commandments of God and have the testimony of Jesus Christ." Rev. xii. 17. But that they are not "counted worthy to escape" the great tribulation is evident, because they are, without doubt, "the saints" with whom the dragon, by means of the beast (anti-christ), makes war, "and overcomes them." The result of which is that some go into captivity, and some are killed with the sword." Rev. xiii. 7-10.

THEIR "PATIENCE AND FAITH"

will be tried to the utmost, because "no man (will) be able to buy or sell, save he that hath the mark, even the name of the beast or the number of his name," and those who will *not* worship anti-christ will be put to death. Rev. xiii. 15-17. Those who *do* worship him or receive his mark, shall drink of the wine of the wrath of God, which is prepared *unmixed* in the cup of His anger." Rev. xiv. 9.

To such fearful alternatives will they be exposed who do not "prevail to escape all these things that shall come to pass, and to stand before the son of man." Luke xxi 36, R. v. In view of all this, will any Christian still go on loving the world, and the things of the world, cherishing the "carnal mind" which "is enmity against God;" being satisfied with mere justification, and opposing sanctification by faith? "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light; awake to righteousness, and sin not." Eph. v. 14; I Cor. xv. 34.

A HEART'S CRY.

By A. L. Nathan.

O God ! Thou who hast ever been
Mindful of earth's dark woes, and seen
The miseries of man ; in this
Our time of need, extend a hand
To help remove this iron band
That binds the sons of earth ; that bliss
Of Thine own making may be ours.

Grant us Thy peace, that we may be
Thy children in eternity.
Remove the yoke, for Thou alone
Art able, of these hearts of stone,
To make vessels of honor, fit
To hold Thy Holy Name, for It
Alone can save us from our woes.

Look, we now beseech Thee,
With Thy pitying eye
Upon our misery.
Hear Thou our cry,
"O let Thy kingdom come !"

This cry has ever been,
From all the souls of men
Ascending unto Thee.
Answer Thou then —
"I will. My Kingdom 's come."

Amen.

BIBLE READINGS.

ST. MATTHEW.

Chapter vii.

7. Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you:

8. For everyone who asks, receives; and everyone who seeks, finds; and to him who knocks, the door is opened.

From the surface reading of these verses it would seem that the promise of the Lord Christ here was, that the mere asking, as we commonly understand it, was sufficient to bring the answer, the result, for in the eighth verse he says, "For everyone who asks, receives." Now, the question arises: Who asks, and how does this asking take place? If the consciousness is all of the flesh, can the flesh ask of the Spirit anything? We think not. God is spirit, and the mere mouthing of requests is not asking. To illustrate, if a friend of yours of whom you wish to ask a favor lives fifty or sixty miles away, and you have a telephone by which you are connected with him, but instead of using the telephone you simply ask him what you want, and continue to ask him without going to the telephone to really ask him, he would not know anything about it. Now, the parallel in this case, "Everyone who asks, receives," is that God is spirit and the son of God is spirit. The mere animal mind cannot ask of spirit, because it knows nothing of it; it asks but it never directs its petition to spirit; it can direct its petition only to that like itself. It is like the man who fails to use the telephone.

The same illustration might be put in another form. If you turn your back to your friend and ask him for something, he would not be very apt to hear you, or pay any attention to you, but if you had your mind on him and asked the question, using

reasonable language relative to your question, then he would hear you.

Now, if you would ask of God, your mind must be on spirit. Stop and examine yourself; put your mind on spirit and remember that the mind has eyes. When you put your mind on spirit, let the eyes of the mind look for spirit, and what do you see? Do you not see before the eyes of the mind a multitude of images of earthly things? Does your mind rest quietly, centered on spirit? It is not necessary that you should see with the eyes of your mind a form or a light, but it is necessary that the mind should be fixed on God, Spirit, and if the mind is not thus fixed, so that earthly images cease to form and become the real consciousness, you cannot even ask God for anything. Your asking is of the earth, earthly, and not of God. So remember that you must first get your mind fixed on God so that you really ask God for what you need.

8. Indeed, what man among you, who, if his son requests bread, will offer him a stone?

10. Or, if he ask for fish, will give him a serpent?

11. If you, then, being evil, know how to impart good gifts to your children, how much more will that Father of yours in the heavens give good things to those who ask him?

In connection with the foregoing thought Jesus here adds the inquiry, which brings the mind home to its own family relations, "What man among you, who, if his son requests bread, will offer him a stone?" Man's son is flesh, and the parallel is drawn between the flesh asking for material things, and the spirit asking for spiritual things. Flesh can beget only flesh, and Spirit can beget only spirit. Then it is the son of God, the spiritual son that asks of God the things that he feels the need of, and just as surely as you would give good gifts to your children, just as surely as you would give bread to your children when hungry, so surely will your heavenly Father give you the good things that you need when you ask him. But bear in mind you must ask *him*, it will not do to ask of the world, neither

will it do to ask with your mind fixed upon the things of the world.

When the Lord taught us to pray, the first expression was, "Our Father who art in heaven." That is to say the very first requisite in praying is to recognize your Father. God being spirit, to recognize that you are the offspring of God, a spiritual being, is absolutely essential. The word "Father" is an appellation and is used first, to call attention, and second, as a recognition of your own spiritual consciousness. If you can pray to your Father, it is because you are able to center your mind on Spirit and realize within yourself that you are spirit, and then, as the Apostle said, "the Spirit itself maketh intercession for us with groanings which cannot be uttered." It is this prayer that is always answered.

In the eleventh verse he says, "If you, then, being evil, know how to impart good gifts to your children, how much more will that Father of yours in the heavens give good things to those who ask him." That is you should remember that God is love, and you should ask yourself the question: If my child was in need, as I am, would I, if I knew it, wait for him to ask me? Hardly. All that is necessary is the conscious need, and if the mind is centered upon God, if you are living in the consciousness of the Spirit, the feeling of need is all sufficient to bring the answer, to bring the thing needed.

12. Whatever you wish that men should do to you, do you the same to them; for this is the law of the Prophets.

Why should Christ bring in this thought in connection with the words, "Ask and it shall be given you?" Because of the law that he announced in another place: "With what measure ye mete, it shall be measured to you again." Therefore, if you live a righteous life, if you do to others as you wish others to do to you, in other words, live an equitable life, then there will be no barrier against receiving those things that you ask for, but how can the law be fulfilled, "With what measure ye mete, it

shall be measured to you again," if your neighbor or the merest beggar comes to you asking for bread and you send him away empty, and then you go to your heavenly Father and ask for something that you need? If it is a law that "with what measure you mete, it shall be measured to you again," how can you expect to receive of your heavenly Father that which you ask for, if you refuse it to your brother or to your fellow man?

So, you see, that this verse which seems to be thrown in at the end of the conversation is very important and should be carefully considered in asking and receiving. But, one may argue, the positive assertion made here is that "everyone who asks, receives;" there are no conditions. No: but, as we have said, you cannot ask a person for anything unless you see him or know that he is near enough to hear you. No more can you ask God for anything unless you first recognize him, and God is spirit. Now, we hold and believe it true that no man, no person can recognize spirit, can turn his mind toward God and feel that he is in touch with spirit, unless his life is one of righteousness and equity. Therefore we hold that no man can ask, much less receive, unless his life corresponds with the requirements of spirit.

13. Enter in through the narrow gate; for wide is the gate of destruction, and broad that way leading thither; and many there are who enter through it.

14. How narrow is the gate of life! how difficult that way leading thither! and how few are they who find it.

The command here is, "Enter in through the narrow gate." Is it a command, or an opportunity? Jesus said, "I am the door (or gate) of the sheep," and, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." On the other hand, "wide is the gate of destruction, and broad that way leading thither." What does this broad way lead to? Does it lead to hell fire, eternal punishment, or to destruction? Perdition undoubtedly means destruction, death, and in so far as the individual is concerned it is annihilation. This needs explanation. If you should lie down and go into a dead sleep, and awaken, having forgotten every-

thing, then the individuality that went to sleep dies, and if the memories of what you had been, who you had been, *et cetera*, never returned, then the individuality would be annihilated. The material substance would not be annihilated, but how about the soul? Remember, God is spirit, and spirit does not come up through matter, but as the Apostle said, "Now are we the sons of God, and it doth not yet appear what we shall be." The purely animal man is the product of matter, but he that is begotten from above has received a spiritual soul from God. That spiritual soul is dependent on an organism for its individualized consciousness, and the body is dependent upon the Spirit for a spiritual consciousness, a perpetual consciousness, but "if ye live after the flesh," said the Apostle, "ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." The Spirit is immortal; the flesh is mortal. The mind of the flesh is mortal, the mind that arises in the flesh and through its expression is mortal, but the mind that arises from Spirit is immortal.

Broad is the way that leads to destruction. It is an easy thing for man, living in the earth life surrounded by those like himself, to act out and live in the consciousness of the physical structure, but that consciousness must perish and pass away; it must cease forever, and if it is not superseded by a spiritual consciousness, then at the dissolution of the body, the spirit that gave it life "returns to the God that gave it;" returns to unorganized, unformed spirit; enters the ocean from whence it was drawn, and the disintegration of the body, the loss of the memory of a conscious existence is the loss of the individuality of the person.

Thus, following the broad way, the easy way, the most natural way as it seems, but really the most unnatural way, the leadings of the flesh, certainly leads to everlasting perdition. But the Master says, "How narrow is the gate of life! how difficult that way leading thither!" We are told that Christ came to

bring life and immortality to light. Truly nothing is destroyed, but everything that is of the earth is formed, disintegrated, and reformed over and over.

Christ said, the way leading to life is difficult. Do you realize any difficulty in keeping your mind stayed on God, on spirit? The whole secret of redemption, of immortality, is found in your ability to keep your eye single to a spiritual consciousness. When your eye is single you cannot have your mind on both spirit and matter, for, as the Apostle said, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Therefore the mind must be kept stayed on God, through which alone man can attain to a spiritual consciousness. And, remember, it is the spiritual consciousness that is immortal, not the consciousness of the earthly things, but the consciousness of spiritual things.

Are you immortal? Sit down and question yourself. See if there is something deep down in the soul that is constantly reaching out for God, for Spirit, for a higher life. If that is the case, then you have only to follow your outreaching; keep the mind of the flesh stayed on that outreaching; conquer the wanderings of the mind. Why should you conquer the wanderings of the mind? The mind is the consciousness of the individual. When you sit down and place your mind on God, Spirit, and you find that the mind, the consciousness of the world uses your organism and causes you to think as the world thinks, to think of material things, then you are under the dominion of the material world. You are still under the dominion of evolution and of death. To conquer death, to conquer the evolutionary forces, and to become a spiritual being you must have your mind stayed, fixed as if nailed fast to the Spirit, so that no matter how busy your mind may be in the material world, gaining a legitimate livelihood for the body, your inner consciousness is always stayed on God. When this is the case then you have a spiritual consciousness, you have a hold on immortality, and when your mind is thus

stayed on God continually, then whatever you ask for you will receive; whatever your spirit consciousness seeks, it will find; wherever it knocks for admission, it will be opened to it, so that by following its leadings you will enter in through the straight and narrow gate and begin another existence. You will awaken to the fact that the Christ is the doorkeeper of that glorified lodge of the Eternal Brotherhood, the brotherhood of all the ages, by which you become conscious of your heavenly Father and of the innumerable hosts of brothers and sisters who have entered in as you enter in.

May divine wisdom instruct your soul and intelligence that you may enter in and find eternal life.

We are living. we are dwelling
In a grand and awful time,
In an age on ages telling—
To be living is sublime.

*On! let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God.*
Bishop Coxe.

If anyone should set your body at the mercy of every passer-by, you would be indignant. When, therefore, you set your own mind at the mercy of every chance, to be troubled and perturbed when anyone may revile you, have you no shame of this?

Epictetus.

GROWING.

By Walter S. Pearce.

As we grow in the regenerate life, the love for material gain beyond our needs, and except for the use in assisting others in their growth, is useless; for, in accumulating worldly things, we burden the Spirit within and keep God from expressing himself in the form we have builded in our past experiences, or incarnations.

When in our silent moments, free from physical activities and cares of the business world, we enter into our inner temple, and commune with God in a loving and desiring attitude of mind, and with conscious soul power, which can be known only to those who love God, then is the inner temple illuminated beyond past experiences: and in this temple where God loves to dwell he teaches each one in his own peculiar way.

And as we unfold into the highest possible use to humanity, the love grows stronger each moment, right in the place in which we are located; for God is omnipresent.

The task for us is faith
In Him who loves to wait,
With loving care,
And thoughts most rare,
To lead His children out
Into the brighter state.

As we walk in this path with feet set firm upon the rock of faith, the other members of the race are influenced by the deeds which God worketh through each and every one.

THE STRONG MAN.

By I. L. H.

ST. MARK.

Chapter iii.

27. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

From a literal sense the wording of this passage of Scripture is not difficult of comprehension, and as this has been generally considered so from that point of view, or, applied in way of analogy, let us endeavor to consider it in the true sense for which it is intended. As the Master said, "The words that I speak unto you, they are spirit, and they are life;" so this passage must be considered in the same light. This has a very serious significance and applies to the individual in his trial of overcoming. One cannot fully understand this unless it is thoroughly explained, or unless one has had the personal experience. The latter is the best test of all truths. When one has the practical experience of a truth, then nothing can change his belief so far as that special truth is concerned. As far as we can see, this passage is only applicable to one living, or at least trying to live, the regenerate life. Each passage of Scripture has a primary meaning and we believe this to carry the thought of regeneration.

To bind a "*strong* man," as indicated in this, requires more than ordinary strength, therefore strategy must be employed. To live the regenerate life requires determination of purpose, a strong character with an unyielding and unconquerable will. The "*strong* man" here refers to one in the "Narrow Way," living the regenerate life and determined to finally conquer, and has no fear so long as he is in possession of his mental faculties, and when one is in full possession of them the enemy cannot rob

him. This has a spiritual-material significance. *House* in this passage means the person, the body. "Ye are the temple of the living God". "Where is the house that ye build unto me?" God "dwelleth not in temples made with hands". Here house and temple are used synonymously and refer to the body.

The life fluid is that only which can produce life and also sustain the body. Then to "spoil his house", or life, is robbing one of this life fluid. This, in the case of the "*strong man*," can be done only during unconsciousness of the mental faculties, during sleep; then the enemy comes about "seeking whom he may devour," and if possible, before the mental faculties can be aroused, will spoil him of his goods. No one but those living the regenerate life can realize what this means. One living under the laws of generation does not realize any great inconvenience from an occasional loss as it acts as a safety valve (according to the doctrine of some of our physicians), but when a loss occurs to one living the regenerate life, the case is different. Just as one engaged in business is crippled by robbery, or other loss of his goods or property, so is one living the regenerate life weakened physically, mentally, and spiritually by loss of the vital fluid. Therefore, "No man can enter a strong man's house (one living the regenerate life), and spoil his goods (rob him of the life fluid), except he will first bind the strong man (that is during unconsciousness of the mental faculties, during sleep); and then he will spoil his house."

God screens us evermore from premature ideas. Our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened,—then we behold them, and the time when we saw them not, is like a dream.

Emerson.

THE CHRISTIAN RELIGION.

HEBREWS.

Chapter xii.

18. For you have not approached to a Mountain, touched and scorched with fire, and to a thick cloud, and to darkness, and to tempest,

19. And to a sound of a trumpet, and to a voice of commands, the hearers of which entreated that not another word should be added to them;

* * * * *

22. But you have approached to Zion, a mountain and city of the living God—the heavenly Jerusalem; and to myriads of angels,—

23. A full assembly; and to a congregation of firstborns, having been enrolled in the heavens; and to a Judge who is God of all; and to spirits of the righteous made perfect;

24. And to a mediator of a new covenant—Jesus; and to a blood of sprinkling speaking something better than Abel.

25. Beware, lest you should reject him who now speaks; for if those did not escape who rejected him who admonished them on earth, how much less we, who turn away from him who admonishes us from heaven. (Emphatic Diaglott.)

The author of this letter was one of the early preachers of the Gospel; whether it was Paul or Timothy, we know not, but that the letter is accepted as authentic, that we know. The comparison is here made between the old and the new covenant. The old covenant was given from Sinai with great physical manifestations. It was given under the most terrible manifestations of God's power, and was the beginning of the old church or the Jewish church, but the Apostle here points out the difference in the new church, the Christian church, by saying, "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn." He here lays as the foundation principle, the very thing sought for and attained, the coming to or into consciousness of the heavenly

city, Jerusalem, the general assembly and church of the first-born, and to God the Judge of all.

The question might arise here : Who are they of the general assembly and church of the firstborn? For surely at that time the church of Christ had scarcely found a standing upon the earth, and therefore it could not have referred to the Christian Church, but it certainly must have referred either to the first-born of the old dispensation, or to the ripe fruit of the old world or dispensation prior to the Adamic race ; or perhaps the author refers here to the order of Melchizedek, which, as he says in another chapter, had "neither beginning of days, nor end of life." This order that is without beginning of days or end of life must of necessity imply the fact that from all time worlds have existed, and that from all time there have been periods in which mature souls have been gathered in from the earth into the heavens ; in other words, souls that leave the physical body, as we understand the physical body, and take on a spiritual body ; for, as Paul argues, "There are also celestial bodies, and bodies terrestrial." The whole doctrine of Christianity and of the Israelitish church is based on this one foundation, namely, that God created the world for the sake of man, and that the whole creation is working together for this one express purpose, to grow, build and mature man who will be able to take the dominion over the creative forces of nature and command them, and no longer be a servant under their dominion. When man has reached this point then he passes to a higher sphere or plane of existence ; then he becomes a helper to those on the earth plane just below him, under the guidance of those in the spirit world who have passed on to higher planes of knowledge and truth, and those high ones in the spirit world in turn are inspiring from those still higher, and they in turn from those still higher, and so on. Thus the ladder that Jacob saw is a symbol of the conditions that lie between the earth and the heavens. (Gen. xxviii. 12, 13.) The earth has been compared to a great

vegetable garden, wherein are growing and maturing the plants of delight, and as these plants (human lives) mature, they are gathered in and pass on upward, so that there is between the earth and the heavens a perfect chain or ladder of gradation, and that ladder is set upon the earth and its top reaches even to the very God, the highest possible individualized existence. And this thought of higher spiritual existence is the central thought in all religions; take this thought away from religion and there is no religion, there is no vitality to maintain its existence. The Christ said, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Here he used language which was undoubtedly intended to explain the vision of our father Jacob. Jacob was to be the progenitor of the chosen people, of the people who should form the first ripe fruit of the earth, and being such he saw the condition established where the angels of God, the general assembly of the firstborn in the heavens, should be united, one with the sons of earth, and that the dark veil which for centuries has separated the spiritual world from the material world is to be drawn aside, and the two worlds will no longer be two, but one, for surely God is one and there can be no separation from him. The separation that now appears to exist between those of us in the body and those of us who have passed beyond the confines of the body, is only in our mind and in our mental consciousness.

Here we meet the bugaboo of the church, namely, when this thought is brought to the Christian people they start back in horror and exclaim, "Oh, this is spiritualism!" Is it spiritualism or is it Christism? If you take Cruden's Concordance of the Bible and look up the word "angel," you will find that there are something like three hundred references to that word and nearly two hundred of them occur in the New Testament. What does this teach us? To our mind it teaches this, that in place of God changing his methods and withdrawing his angel messengers from contact with the sons of earth, that with every added

revelation that God has given to man there have been additional manifestations of angel power and ministration to man. True, in the Old Testament they were not so frequently called angels as they were called men of God, messengers of God, but still the references to angels are more numerous in the New Testament than in the Old Testament, and if we had records of the visitations of the angels of God to his people from the time of the establishment of the Christian religion down to the present time, we would, no doubt, be astonished to find that the number of visitations and manifestations of angels to men have been gradually increasing.

So, in place of the time having passed where God speaks to his people through his angels, the exact opposite is true, for God is speaking to his people at the present time more frequently than ever before in the history of the world, and it would be more frequent were it not for the fear that has been engendered in the Christian people. It is a remarkable thing that when anything is said in the presence of devout Christian people and especially Catholics, of there being an angel of God present, the cold chills at once begin to run over them and they begin to fear. The idea of something from the invisible world is to them most fearful and they know not why, but herein resides the power of the adversary, causing men and women to fear to receive the angel of God that comes to them with messages of comfort, guidance, instruction, and consolation. There is no condition existing unless there is a use in it. This condition would not exist in the church were it not for the fact that there are in the invisible world dark influences, demons of most vicious passions, that were anciently called devils. They are spirits that are always seeking to mislead the people, whenever they can come in contact with their minds, by leading them into the gratification of their lower passions and appetites, that they may finally destroy them. These dark influences have been the curse of modern spiritualism, for spiritualists recognize no evil spirits and

open themselves alike to the good and the evil, and the consequence is well known to all who have investigated these things. Many among them become insane, many go to an early grave, in fact the evils that attend modern spiritualism are too well known and too numerous to mention here. Not but that there are just as honest and just as sincere people among the spiritualists as among any other people, but the trouble is this, as long as men and women are governed by the senses, the passions, selfish love, love of their own, *et cetera*, or in short, as long as their loves and desires are bound to the things of this world, so long they are a ready prey to those dark influences.

The Apostle said to the people of the early church, "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." In another place we are told to try the spirits. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God." I John iv. 1, 2. Here John makes an effort to caution the early church and to give them means by which they may know whether the spirit is of God or not, or whether the spirit is of error and of evil. But that which answered as a test in that time would not answer in our time, for those on the spirit side change as men in the material world change. Even the devils or evil spirits change.

Now, the only safeguard against evil spirits is the dedication of one's life to God, and to desire nothing but to do his will; to desire above all things to know the truth and to live in harmony with it. This will bring the individual into relationship with Christ and his angels, which will bring to him "the spirit of truth." And when one has that "spirit of truth" it will try all spirits, and such a one cannot be deceived by evil spirits.

The Apostle again said, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salva-

tion?" Are you afraid to receive those angel visitations? What hope have you if you reject the angels of God? "But," says one, "the angels of God are not men; they are special creations." Who told you they were special creations? Your minister? No matter who told you so, the Scriptures never told you so. God never revealed anything of the kind to his people. On the contrary, the glorified angel who came to show John, the beloved disciple who leaned on Jesus' breast, the Revelation given in the last book of the Bible, said, when John fell at his feet to worship him, for no doubt he transcended John's highest ideal of God, "See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God." Mark you, he says, "I am thy fellow servant, and of thy brethren." One of your brethren. Ah! my dear friends, when you know the Christian religion, know that it is intended to introduce you to men who have been glorified; men whose transcendent powers, knowledge, and all the higher attributes that we have conceived of as belonging to God; I say, when you know that the Christian religion is intended to introduce you to such men and to make you, not only acquainted with them, but a co-worker with them for the accomplishment of the divine purpose for which the world was made, then will you realize something of that high calling. You of the land of kings know how the great ones bow and cringe and how much they will do to get into the court of the king to gain his favor, and you who are called by the name of Christ, if you realize your calling, and are faithful to it, are called to be an associate and a co-worker with men whose majesty and glory and power transcends that of kings as much as the powers of heaven transcend the powers of earth.

Methinks I hear someone ask: "Can I be consciously associated with such?" You certainly can if you can conquer all selfish desires, and consecrate your life to Jesus the Christ and to God the Father and to the heavenly brotherhood of all the

ages, with the one only desire, to know and to have power that will enable you to become a co-worker with them for the salvation of the human family. I say if you can unselfishly and unreservedly consecrate your life thus to God and to humanity and work for the purification and preparation of yourself for that purpose, you will soon find that the Christ of Nazareth still lives, is still on earth, and will accept you, and as soon as he has prepared you by purification so that you are worthy, he will introduce you to the Father; he will introduce you as a member of the sons of God, the Eternal Brotherhood of the heavens. From that time you will no longer belong to earth: you will no longer feel dependent upon the favors of men of any class; from that time you will realize your high calling, that you are indeed princes of God, princes of the Most High God. Think of it: not princes of the kings of the earth. No: but princes of the kingdom of heaven; a prince of that kingdom of which any man would be honored to be accepted as a member.

(To Be Continued.)

We always find that our stock of appreciated good can never be really diminished. When the chief desire of the eyes is taken, we can afford a gaze to hitherto unnoticed possessions; and even when the topmost boughs are lopped, a thousand shoots spring up from below with the energy of new life. So it will be with you; but you cannot yet look beyond the present, nor is it desirable that you should. It would not be well for us to over-leap one grade of joy or suffering; our life would lose its completeness and beauty.

George Eliot.

KNOWING JESUS.

By Enoch Penn.

In his prayer to the Father as recorded by St. John (xvii. 3.) Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." These words imply that without knowing Jesus there is no eternal life. And while it is evident that this knowledge must be more than that of the intellect, yet we believe that it is well to have, in so far as we may, an intellectual understanding of Jesus, his place, work, and our true relation to him.

We are all familiar with the standard orthodox idea concerning the Christ, how God created the world and man, how man sinned, how his sin demanded an atonement, and that Divine Justice could not otherwise be satisfied; so that God having created man, who failed to be what he intended he should be, found that the only way to save him from his wrath was to send his only son Jesus into the world to live a sinless life and to be unjustly slain, that, having suffered the penalty of sin which he had not committed, he could commute the penalty of those who had sinned. Hence, becoming a vicarious atonement for sinful man. And we have been taught and once believed, that to accept him as a vicarious sufferer was to know him, to have a saving knowledge of him. In other words, a knowledge of him that would save us from the penalty of sin. Howbeit, man should seek to be saved from sinning, from his tendency or willingness to sin, rather than simply from the consequences of his sins.

The strong hold of this doctrine, in spite of its being illogical and crude (aside from its being considered not mete that man

should criticise the plan devised by Divine Wisdom), is principally by virtue of two things, first, by sincere repentance many of them have been converted; that is they gained a knowledge within their own hearts that they had fulfilled the essential requirements of escape from the condemnation of past sins. And also, those who were really converted found that a change had come over them, in the language so often used "the things I once loved I now hate, and the things I once hated I now love;" hence, they were led to believe that they had obtained a saving knowledge of Christ. But had they? What, in view of the law, is that which is understood as "conversion?" To be "converted" is to so fully repent of past sins and, by virtue of that repentance, to so completely repel those sinful thoughts and actions that we have escaped from them, pushed them from us, pushed them out of our very nature; and, because we had parted from our sinful doings, we received the consciousness within of the Divine approval. We were forgiven, because we had conformed to the law, which law is, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The fact that we attributed our consciousness of forgiveness to the assumed vicarious atonement of Jesus upon the cross of Calvary, made no difference in the immediate result to us. We had fulfilled the requirements of the law and obtained the results, regardless of our lack of understanding and consequent mistaken explanation.

We can imagine some faithful soul asking, "If that is true, if we were forgiven simply because we repented and turned from our sins, why then did Jesus die upon the cross?" We would answer that question by asking another. If Jesus had not died and risen from the dead, how would we have had proof of the fact that he had conquered death, and that by following him so also might we? For we must remember that it was to bring immortality to light that he came.

The second difficulty is that the church has ignored the fact

that Jesus came to bring immortality to light ; that is, to show men how to overcome death. They teach that after death we will have another life in heaven, this makes the proof of their belief an impossibility, until too late.

We are of those who believe that "conversion" however complete and real, is not the seal of final acceptance ; for some "fall away ;" and we accept that the teachings of Jesus were to the effect that we might attain immortality in this world. We see also that conversion does not conquer death ; in fact, the church claims nothing of the kind for it ; but rather that it prepares one for death. So far as we know, however, Jesus made no effort to prepare men for death, but rather to escape death, prepare them for a continued existence, for immortal life ; for, it is evident that if he could raise himself from the dead he could not have died save from choice.

If these things are true, the church has not in conversion nor in faith a saving knowledge of Christ, and indeed they make no pretense of having a knowledge of anything or anyone that will save them from death. However, Jesus' words imply that to know him is necessary to immortal life. Before he went away he said, "I go to the Father," that is, he returned to the spirit world ; but again he said, "Lo, I am with you alway ;" so that while we may not meet him in the flesh yet we have his words for it that he has not left the world but is still with his people.

But who and what is Jesus the Christ? A Christ is an anointed one. The name Jesus the Christ means the anointed savior. In olden time men were anointed to be kings, high priests and prophets. (The anointing was symbolic, and therefore the promise of receiving, from the one who had ordered it, the power to be and do that for which they were declared to be anointed.) Jesus is recognized by the Christians to be their King and High Priest ; that is, he is the one whom God has anointed to be the King and High Priest of this world. The king

has authority to rule, and through the high priest comes knowledge from God; and, Jesus declared himself our High Priest in fact when he said, "No man cometh unto the Father but by me," in other words, I stand between God and all men to give them of the things of God; by no other means can they obtain them. But what and who is he? Did he begin his existence here upon the earth, even as we? Did he develop to where he was and is by the processes of evolution through many incarnations?

The peculiar wording of the fifth chapter of the Epistle to the Hebrews leaves us in doubt whether Jesus was or was not a reincarnation of Melchisedec, but the statement, "Though he were a Son, yet learned he obedience by the things which he suffered," if spoken of Jesus, would lend color to the thought that he gained his knowledge by experience, even as we, and that he was the first man who attained to Godlikeness, became a manifestation of the word of God. St. John speaks of Jesus as the Word which was in the beginning, apparently he here refers to the thought underlying the creation of man; for, we are told that in the beginning the object in mind was expressed in the word, or words, "Let us make man after our likeness," and John's statement that Jesus was the Word, would mean that Jesus had become "after our likeness," that he was the embodiment and manifestation of that word spoken in the beginning as expressive of the intention, of the object, of the creative body called God, or Gods, the Elohim. This would make Jesus the first perfected man, the first ripe fruit of the body of humanity and, in point of development our elder brother; but, his words to the Jews implied that they were where they were through one process while he was where he was by a different process. He said to them, "Ye are from beneath; I am from above." Also, of his disciples he demanded, "What and if ye shall see the Son of man ascend up where he was before?" If we recognize that he had descended from a higher realm, rather than ascended to his then present condition on the earth by evolutionary development

as they had, then we must consider from whence he came.

The thought, from whence did Jesus come, leads us in another direction. We read in the first of Genesis these words, "Let us make man;" "us," implying a plurality of intelligences, as if many, or at least a number of intelligences met together and agreed upon a certain course of action; which was, first, to make a world, then, to people it with men like themselves. Not making them like themselves, but causing them to be, and, through countless ages, and numberless incarnations, grow and develop into a likeness of themselves. In view of this thought we can assume that one of those whom we call Elohim, God, came to earth for a specific purpose, not because he needed experience in the earth life whereby to grow, but, to bring to earth a fuller knowledge of life and its possibilities, even as he himself said concerning the object of his coming, "I came that they might have life and that they might have it more abundantly." Again it was said concerning Jesus that he "abolished death." A more correct rendering of the idea, however, would be that he showed us how death could be overcome. Herein we see that his coming in this incarnation was not that he might grow as other men are growing, or that he might come up from beneath to rise higher, but a coming down from above for the purpose of giving to mankind the knowledge of another step which they might take in their development upwards toward that condition which John said that Jesus manifested; namely, a "man after our likeness." This would not make Jesus our elder brother in the sense of one who had grown among us and was simply beyond us in development, but it would make him a messenger from a higher realm, even as he himself said, "I came down from above;" however, this does not precisely designate who or what he is, whether he is of the Elohim or not, but it shows us the reason why he came to earth; and, expressed in the simplest language, it was to bring a knowledge of the fact that death might be overcome, that immortality is possible of attainment. His bringing

to us knowledge from the spirit realm of the things which are there in store for man makes him, not a teacher only, but, our High Priest.

There is yet another thought: we believe in the existence of an all-pervading mind, an infinite mind, of whom and from whom are all minds. In considering what it means to say an infinite mind, we can grasp a measure of it by considering the immensity of the known universe, the vastness of systems, of galaxies, too great for the mind of man to grasp but faintly. The Infinite Mind must be Creator and Master of all these. Compared with what we know of the universe (and we know nothing of its limits), this world is as a grain of sand on the shore of the sea, or as a drop of water in the ocean.

We are safe in assuming that in the untold cycles of the past, intelligences have been formed, grown and developed so far beyond what *we* are, what man is or can conceive of, that they have become and now are even greater than our present conception of God. And it is not unreasonable to assume that of these great minds there are those who have the care, the oversight, of certain parts of this vast machinery of the material universe. We may even assume that there is one great mind, a god-like, a god mind, who has this world in charge, and the words of Jesus to Philip, "He that hath seen me hath seen the Father," John xiv. 9, lead us to think it possible that he was the embodiment of that ONE. We speak of God as the Father, and Jesus said in substance, I am the Father. Isaiah prophesying of his coming said, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called * * * * The Mighty God, The Everlasting Father." That is, this one who should be born would be called The Everlasting Father. We do not understand the term "The Mighty God" to imply that he was or is the Infinite Spirit, but rather that he is the head of this world, in the sense of his being the one in charge. Speaking of himself in parable he

said, "This is the heir (of the vineyard, namely, this world) : come, let us kill him, that the inheritance may be ours." These words of Jesus imply that the world belonged to him by right of inheritance.

Again we refer to the thought which he gave to his disciples, "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel;" implying that they should rule under him. So that the "government would be upon his shoulder," in an emphatic sense. If we accept this thought then we might reason that Jesus is the master of this world. He said to his disciples, "Ye call me Master and Lord: and ye say well; for so I am." He did not say Master and Lord of this world, but his words imply that, therefore, concerning Jesus we feel safe in accepting him as the Father of the spiritual consciousness of men, the Master and Lord of this world.

Nevertheless, we see that to know *of* him is not to know him.

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth,
A baffling and perverting carnal mesh
Blinds it, and makes all error; and, to KNOW,
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without. Watch narrowly
The demonstration of a truth, its birth,
And you trace back the effluence to its spring
And source within us; where broods radiance vast,
To be elicited ray by ray.

Robert Browning.

THE OPERATION OF LOVE.

By Aquarius.

Mind exists independently of a physical body.

Qualities of mind manifest through a body by virtue of sympathy. Love is life in activity. By means of love, mind, embodying thoughts, enters another mind, and amalgamates with those qualities in the other mind which are similar to itself, thereby adding other powers and life, charged with sympathetic similar qualities to those already there.

Each organism is the expression of a particular mind quality. This reaches out in love for that similar to itself and thereby gathers more.

If the mind acting through my organism is attracted to your mind, it is by the operation of love, hence your thoughts enter my mind, and manifest in my body, thereby my mind becomes stronger by having added to it the influx from yours, and the mind which is the stronger rules the other mind, because, being stronger it is as much and more, hence the balance is a majority, a predominance of activity; something not affiliated. As a chemical combination is in ratio of a certain number of molecules of one chemical to a certain number of another, an excess on either side above a given proportion "leaving a residue of uncombined substance, so it is with the uniting of minds.

Thus one person may become subservient to the mind of another by the operation of love, even to the extent of being completely governed by the impulses, *et cetera*, of the mind which is the more powerful.

By loving God, we open ourselves and come in touch with the impulses of his mind; and as God is all powerful we are then

dominated by his mind, and will to the exclusion of our own personal desires and impulses, all of which constitute our character and conscious personality, which then ceases to exist and dies; therefore we die in Christ daily: we die by virtue of the characteristics constituting our former personality being superseded and thereby obliterated. Characteristics constitute differences of personalities; change these in any case and the personality ceases to be. Therefore, we are distinguished as "so and so" because we exhibit certain traits of character, the combination of which forms our individuality, differentiating us from others: but when God rules us we cease to have our own characteristics, and become the expression of his nature, and in so far as we are able to love God wholly and unreservedly, in that ratio we cease to manifest our desires and ways born of the love of the earth mind and the things of earth, and are born of God, begotten from above.

"Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

Thus will the body of humanity, by adherence to this principle, this first and great command, become one in consciousness; and one in God.

Man might live at first
The animal life; but is there nothing more?
In due time, let him critically learn,
How he lives; and, the more he gets to know
Of his own life's adaptabilities,
The more joy-giving will his life become.
Thus man, who hath this quality, is best.

Robert Browning.

REST.

By Adnah.

It is doubtless true that no man can fully know what dominion over the forces of nature means except in so far as actual experience through orderly use has brought him in contact with such forces; so we may say that none of us fully knows what dominion embraces; but this we do know: we know when we have dominion over self—that self that is represented by the physical body; and, having obtained that dominion it is likely that we have obtained with it the mastery over most, if not all, the forces of manifest nature; for it is true that these forces operate through man, and if he is able to order his thought and think just what he pleases and when he pleases, certainly in that far, at least, has he obtained control of nature's forces.

But the wise man cares naught for such outside control, except as it pertains to his higher uses in accordance with the purpose of God.

In his effort, however, to conform his individual self to the divine purpose, and to become the perfect embodiment and expression of the mind of God, it is but right and due that he should exert all possible energy for the control of the physical body. This is a phase of dominion that is made clearly known to him when obtained, for then and only then does relief come from sensation, which is the immediate cause of all unhappiness.

So, the great work for each is the control of sensation: there is no misery or unrest known to mankind that does not become such to each through sensation of some kind; and this sensation is solely the result of uncontrolled thought. Therefore,

it is perceived that unhappiness is a physical condition as distinguished from the purely spiritual, because it is mundane force operating through a mundane or physical brain upon the physical organism; and when that force is controlled, peace comes and the kingdom of God with it.

Reflection, then, reveals this,—the physical mentality, and mainly the physical brain in the head, is the seat and transmitter of all unrest; therefore, dominion over the body means perfect control over the physical brain; when this is obtained, the brain is clean, it receives only such thought element as its master, the soul, elects. There is but one way to truly possess anything: and that is to lay hold on it and occupy it. Each one who earnestly desires to thus cleanse and control his physical brain centers will, in due season, be shown the means for so doing.

This immediately brings us to a consideration of the single eye spoken of by the Master, Christ; he said, "If, therefore, thine eye be single, thy whole body shall be full of light."

Sensation uncontrolled leads to darkness and death. Sensation controlled gives light and life. Therefore if a single eye will produce light, and light is sensation controlled, and sensation is of the physical brain, we conclude that the single eye referred to has a direct bearing upon the physical brain—that if we light up the brain, we cleanse and control it, and that, by doing this, we cleanse too, the physical body, and the spirit of peace enters, and man is born into eternal life.

Such a style of presentation as the above naturally appears first to the reasoning brain, but if quietly mused upon, a vital truth may become clear to the inner consciousness.

Men at some time are masters of their fates;
The fault, dear Brutus, lies not in our stars,
But in ourselves that we are underlings.
Shakespeare.

THOSE WE LOVE THE BEST.

By Ella Wheeler Wilcox.

They say the world is round, and yet
I often think it square,
So many little hurts we get
From corners here and there.
But one sad truth in life I've found
While journeying to the west;
The only folks who really wound
Are those we love the best.

The choicest garb and sweetest grace
Are oft to strangers shown;
The careless mien, the frowning face,
Are given to our own.
We flatter those we scarcely know,
We please the fleeing guest,
And deal full many a thoughtless blow
To those who love us best.

Love does not grow on every tree,
Nor true hearts yearly bloom.
Alas for those who only see
This truth across the tomb!
But soon or late the fact grows plain
To all through sorrow's test—
The only ones who give us pain
Are those we love the best.

CORRESPONDENCE.

Kopergaon Dist. Ahmednagar,
Bombay, India. 7, 26, 1904.

To the Esoteric Fraternity.

Brothers: I have drawn incalculable and invaluable good from the readings from the BIBLE REVIEW, which I am extremely glad to tell you. Will you please kindly send me the new "Fraternity Circular" at your early convenience.

Herewith stamps for mailing it.

Yours sincerely,

Y. V.

Hoyt, Kansas. May 7, 1904.

Editor Bible Review.

Dear Sir: I have for several years been endeavoring to live the life as taught by the Esoteric doctrine, and have to a great extent been able to conquer the physical conditions that have held me down for years. I am now able to control, to a great extent, and stop the waste of the life force. When I commenced to receive light from your teaching I had been a sufferer from indigestion for twenty years, but now I have almost overcome all that difficulty by living a life as taught in "Practical Methods," and other Esoteric works. I am now forty-nine years old and am much stronger than I have been for the last preceding twenty years. I have gained about forty pounds in weight on just about half the food that I used to eat. I did not know that it was my ravenous animal appetite that was causing me such suffering, until I commenced to live according to the methods taught in "Practical Instructions." My spiritual insight has

become much stronger and I just begin to realize from whence comes the fountain of all life.

Allow me to thank you and the writers of the esoteric doctrine for the blessings I have received through you and them and from the Father who has blessed me with a consciousness of his Holy Spirit by these methods.

Fraternally,

W. E. R.

St. Louis, Mo. Sept. 4th, 1904.

Esoteric Fraternity, Applegate, Cal.

My Dear Friends: I take great pleasure in renewing my subscription to "Bible Review." It has been a source of much pleasure and profit to me. A little over two years ago I started living the regenerate life, everything was dark and chaotic to me, and I could not understand the thin, drawn expression that came into my face; friends and acquaintances were telling me how bad I looked; I became somewhat alarmed myself, and wrote you in regard to it; now, as I look back, I see that my world was indeed without form and void, that darkness was upon the face of the deep; but the spirit of God is moving upon the face of the waters, so that I have more light and wisdom, and can follow the path more intelligently.

For some time past I have been seeing colors, principally a sky blue, which, I understand, denotes order; as I develop I realize that order is coming out of chaos; yet, in spite of this, I, at times, become impatient and discouraged, and think that I am not doing so well as I should: I am in the valley assailed by temptation and doubt: it is then that I feel the weakest, then again, I am on the mountain top: I am filled with the strength, courage, and power, that seems irresistible. Like the Prodigal Son I have wandered away from my Father's house: I have spent my substance in riotous living: I am now on my way back,

but the distance is great, the path is rugged and steep; I often become weary, but as I proceed I perceive that I am gaining in strength and power: the growth is gradual, but I have faith in God and his law of evolution. The great lesson I am now learning is patience; the night is dark but, like Jacob of old, I will struggle on until the day breaks, and, like him, I will not let go until I receive the blessing.

With best wishes I remain, yours in love and truth,

J. G.

St. Cloud, Florida.

To The Esoteric Fraternity.

Dear Brethren: * * * * I seem to be gaining in the higher life, for which I am very thankful, and gladly accept all helps of a spiritual nature. I am especially interested in the "Bible Review," which seems to me a tower of strength, coming each month just in time to minister the proper and needful thing. Indeed I value it more than all other publications because it contains vital truth which is so clearly set forth in a brave and fearless spirit. I heartily unite with the truth contained within its pages, and hope to gain perfection in the practice of the principles which it so clearly enunciates. Please accept my love and best wishes for the Fraternity, and believe me an earnest seeker after truth.

Your brother in truth,

E. J. S.

Boise, Idaho. Oct. 8, 1904.

Mr. H. E. Butler,

Dear Sir and Friend: I send you herewith a P. O. money order for \$5.00 for which please send me one copy of "Solar Biology" (the late edition). * * * * I introduce "Practical Methods" whenever I have an opportunity. In fact, that is the guide

I give to all of my patients for their government while I am treating them. I have been a student of "Solar Biology" for a number of years, and I use it altogether in diagnosing diseases. It is a most wonderful book; I could not get along without it, but with its aid I have no trouble in finding the cause of diseases. The book I am ordering to-day is for one of my pupils. I have hopes of getting a large number of orders for books this winter for class use.

I am very truly yours.

Dr. R. L. R.

Ans. In the above letter the Doctor speaks of using "Solar Biology" to diagnose diseases, and of his success. In my early use of "Solar Biology," while making the effort to prove its truth, or otherwise, before publishing the work, I made it a rule never to ask questions of a patient or of a person whose character I was delineating, and was always able to find out what part of the body was diseased and how affected. Persons would come to me and say, "The main thing that I want to know is how to obviate certain diseased states that are affecting me." I would tell them at once that they need not tell me anything about it, but that I would tell them about it, and I would invariably tell them correctly. I think that I never failed in telling them what part of the body was diseased, how it affected them, its cause, and the method for removing it, so that my experience leads me to feel that "Solar Biology" is an absolute guide to all physicians who will carefully study the principles suggested in that work. [Ed.]

Seattle, Wash. Sept. 16, 1904.

Esoteric Fraternity, Applegate, Cal.

Dear Brothers: I have read "Practical Methods to Insure Success" and I am more than pleased with it. I have been married twenty-five years, and from all my reading I have been led to believe that it was necessary to have a certain amount of

sexual intercourse to have perfect health; but your book has opened my eyes to the harm I have done. If I had only had this book twenty-five years ago I feel sure that I would have occupied an entirely different position in the world.

I thought that I was a model of temperance as I had intercourse only about once a week. It has been two weeks since I read your book, and I made up my mind to live the life. I feel much better already and write for added instructions as *per* foot note in the book. Enclosed find stamp. Please let me know for how much you will sell me "Practical Methods" *per* hundred, as I intend to sell and give away all I can. I think that it is a work of more benefit to mankind than preaching or doctoring. I believe that everyone in the world should have a copy of this book. It would do more to help improve the world than any one thing that I know of.

I am yours fraternally,

A Subscriber.

Lake Side, Wash. Oct. 7, 1904.

To the Editor of THE ESOTERIC, now BIBLE REVIEW :

I received the beloved ESOTERIC in 1889; I think my brother sent it to me: it seemed like a heaven-sent blessing to me then. I received it for several years, and H. E. Butler has always had my love and prayers, for he has been a teacher and help to me that no other human being has ever been. I was without the magazine for several years, and wish that I had not been.

I have "Solar Biology" and several other of your books, and wish to get more.

May God bless you and guide you in all your ways.

Mrs. M. P.

Sept. 20, 1904.

Esoteric Fraternity.

Dear Friends: Your kind letter reminding me of my delinquent subscription was received recently. I have had the amount laid by since I wrote last, waiting an opportunity to send it. I will send it this time. Thank you so much for all your kindness.

How often my thoughts turn toward you in loving gratitude and awe: conscious of your power, I feel the message before it comes in the form of BIBLE REVIEW. I continually hear the voice of the Spirit pleading so lovingly and so tenderly to come up higher, and the soul gladly responds, but the flesh is weak and sluggish. This is the problem that I must solve for myself. When I attempt to treat the body heroically and decisively then seeming physical weakness and the criticisms of well-meaning friends confront me.

Although for a long time I have been an esoteric student, yet too much of that time, I see that I have lived, woman-like, in the ideal and not enough in the practical. Now I must retrace my steps and lay the foundation so broad and deep that it will always remain. To that end I want to work wisely and surely, not wronging another soul in my own haste for spiritual riches.

After all, it is a matter of keeping the covenant and earnestly doing one's very best. Until the word comes to go forward, what can one do but stand and wait? And will not the difficulties be removed or prove to be blessings in disguise? Though sometimes temporarily discouraged yet I know that nothing can keep me back from my own. The soul can find no rest amid the strife and struggle and emptiness of earth as it is. What can I do for the upliftment of humanity? At present I can only send forth thoughts of love and peace and healing.

Am glad the friends have been asked to write for BIBLE REVIEW, the correspondence is so helpful. How I rejoice with dear Mrs. E. O. R. in the beautiful progress she has made.

Very lovingly, your friend,

Mrs. H. F. H.

BOOK REVIEWS.

Healing Currents From the Battery of Life. By Walter DeVoe, 182 pages, beautifully executed in clear type, on fine paper, well bound in cloth; title embossed in gold. Address, College of Freedom, 6027 Drexel Ave., Chicago; or, The Esoteric Fraternity, Applegate, California. Price \$2.00.

This is one of the most magnificent works that has ever come to our notice. We feel that everyone living the regenerate life would receive continuous comfort and strength if they had a copy constantly at hand for daily refreshment. Its object is to awaken and develop the glory of the soul. Every page is filled with noble aspiration.

The title does not convey an adequate impression of the scope of the work. First is a beautiful frontispiece of the Christ from the painting by Hofmann: then follows an Introduction, and a series of 60 complete messages or statements of being, illuminating the mind to a consciousness of the powers of the soul when joined to the living God.

The following partial list of contents will indicate something of its value:—

Knowledge is Power; Thought the Supreme Remedy; Healing Peace: We Grow Like that Which we Study; You Are Power; How to Practice Mental Healing; The True Way; A General Healing Treatment; How to Concentrate; Wonderful Possibilities; Teach Your Body to Think; The Healing Power of Jesus Jehovah; The Subconscious Mind and Soul Consciousness; Cultivate Your Will; Building the Temple of Faith; The Word of Power; Denial of Fear; Deny the Cause of Disease; Ye are Slumbering Gods; Soul Development; How to Realize God; A Healing Prayer; The God Man; Treatment for the Vital Center; Affirmations.

The entire work is eminently sane, simple, practical, inspiring and comprehensive—a book of food and delight for the soul.

The A. B.—Z. of Our Own Nutrition. By Horace Fletcher. Cloth, 407 pages. Price \$1.00. The Frederic A. Stokes Co., Publishers, New York City.

This is without doubt the most advanced hand-book on the subject of human nutrition that has yet been written. Mr. Fletcher has devoted many years to the subject; and the present work is a mass of very interesting and remarkable discoveries obtained through his personal experience, and by a number of tests made upon others, witnessed by eminent men of the medical profession, as well as Army and University authorities.

The object of this work is to prove that perfect physical health is the result of careful, thoughtful mastication of food; that the ordinary food supply is far in excess of the actual needs of the physical organism, and that the wasteful excess is the cause of nearly all disease.

EDITORIAL.

The question arises in our mind as to what extent the readers of BIBLE REVIEW have a correct idea of its object, toward which all the thought of the magazine is especially intended to lead them. Now, we know how people read all such literature. Usually they take up whatever comes along, without any definite idea for what they are searching, and if an article strikes them favorably they say, that they were interested in that article. Why were they interested in that article? This is a question that you who read should answer for yourself. Was it because you had a definite object toward which your mind is continually reaching out, and for the ultimation of which you are seeking to gather knowledge to facilitate the attainment of that object, or is it simply because you are what you are and there is something within you that is attracted to certain qualities of thought without any definite purpose? If it is the latter, then you are still under the blind force of the evolutionary processes in nature.

We say blind force, because all the laws of nature have been so constructed that they work together to lead the mind of all flesh toward the ultimation of the purpose in the mind of the Creator when the worlds were made, and they lead the mind in all flesh toward that ultimate, whether the mind is a co-worker with them or whether it is a mere instrument acted upon by them. If the mind of man is acted upon by them, then he is in the same condition that the whole animal world is in, yea, and the whole vegetable and mineral world. He is in the position of a servant and not of a son. On the other hand, if the mind of the individual, through thought, reason, and the general processes of intellection, has discovered the vital truth embodied in the

ultimate of the object for which the worlds were made, and has become a co-worker with the mind of the Creator to ultimate in himself that object, then he not only facilitates the ultimatum of that object but, being an intelligent co-worker, he is acting in the light of a son, and because of that the great truth uttered by the Lord Christ when he said, "And ye shall know the truth, and the truth shall make you free," expresses a condition in his life, namely this, if he through knowledge of the truth is a co-worker with God and the creative forces, then he is not a servant, but he is acting in the capacity of a son, a master; but if he is being evolved by the creative forces, without his conscious, intelligent co-operation, then he is in the attitude of a bound servant, and, unless his mind awakens from that attitude, he will serve for a time and then darkness will come over the mind and he will pass out to come up in another form. Whereas, a knowledge of the truth will make him free from that law of sin and death.

Then the question arises: What truth is it that is necessary in order to become a co-worker with God, to stand in the position of a master and not a servant in our search for knowledge in this life? The answer, of course, is knowledge concerning what we denominate the purpose of God in the creation of the world, which involves a general idea of the ultimate toward which all things are being led, guided, and controlled. For this reason we have kept standing in every number of this magazine a statement of the object and purpose in the creation of the world, for we feel that a correct understanding of that object will put the mind in order, put it in line with creative law, so that it begins to work intelligently with the creative forces of nature.

God has so designed all things in his nature that whenever an object begins to be ultimated in any individual life, that individual is made to see it or is given a bird's-eye view, so to speak, of the formula of the whole process. This bird's-eye view was given to Jacob. In Genesis we read that while Jacob was on his

way to get his wife he lay down in a certain place and dreamed a dream, and he saw a ladder set upon the earth whose top reached to heaven, and above it he saw Yahveh who declared himself the God of Abraham and the God of Isaac. In other words, he renewed the vital qualities of his covenant that he made with Abraham by saying, "I am the Lord God of Abraham, thy father, and the God of Isaac;" or, in other words, I am he who will be the power of your fathers, and your power, and the power of your posterity; for, he adds, "the land whereon thou liest, to thee will I give it, and to thy seed." This ladder that was set upon the earth was an expression of this fact:—God's covenant with Israel, with Jacob's posterity, was to the end that they should become the first ripe fruit of the earth (see Revelation vii), and should develop to a point where they would awaken to a consciousness of their position in the universe, which is the awakening that we are striving to bring about through the instructions in this magazine.

Jacob saw the ladder set upon the earth and its many rounds reached to Yahveh, the God of the universe. He also saw the angels of God ascending and descending upon the ladder.

What we wish to bring to your consciousness is the thought that God is spirit and you, being a son of God are a spiritual being; that you, now in the earth form are to furnish, so to speak, the base of the ladder (the ladder is set upon the earth; the earthly conditions of the highest developed of the race), so that the words of the Christ would be fulfilled in you: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

What we are striving to do in this magazine is to instruct your intelligence in regard to the purpose in the creation of the world and its ultimate. By allying yourself to its ultimate you may be consciously a participant in all its advantages. The ultimate briefly stated is this: "The spirits of just men made perfect" are not perfect in the sense of having arrived at a point beyond

which they cannot go, but a perfection relative to the conditions of earth. These souls are in all stages of development, from the state where man first gets freedom from the physical body, all the way up, like the steps of a ladder, to where Yahveh, the God of the universe, is. Therefore we have striven to instruct our readers in the difference between Elohim, the creators of the earth, the perfected souls that are the rulers of our system, and Yahveh, the God of the universe, the all-pervading, the omnipresent Spirit. We also desire to impress upon the minds of our readers the fact that was expressed by the Apostle when he said, "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." If we can lead your minds to where you become consciously a member of the Eternal Brotherhood, consciously in touch with those souls who have passed on before and who are leading the way toward God (the angels that are ascending and descending upon the ladder), conscious of spirit, then we have accomplished a great work.

The Christ said, "I am the way, the truth, and the life." He was the way in the sense of being, as he said, the light of the world. He taught the methods of life by which any and all men who carefully follow his instructions and live a perfect life as he taught, may become conscious of the angels of God, who would gladly join us and illuminate our consciousness and assist us into the full light of the glory of the spirit world.

We are working to finish or bring to ultimates the work that the Lord Christ began nineteen hundred years ago, and we will have accomplished our work when you, our readers, are led to take up the practical instructions given by the Lord Christ, to carefully apply them in your life and to live according to them so strictly that you become conscious of the Holy Ones and have been accepted as a member of that Eternal Brotherhood, the order of Melchizedek, "having neither beginning of days, nor end of life," after which order, according to Hebrews, Christ

himself came as a member, and when you are introduced as a conscious member of that Eternal Brotherhood, then you will realize what the Lord Christ meant when he said, he that entereth in by me is the shepherd of the sheep. To him the porter, door-keeper, openeth. Mark you, he is the shepherd of the sheep. The work before us now is to bring out and to lead into conscious unity with the Father the first mature souls of this planet. These, the angel said to John in the Revelation on Patmos, are to be kings and priests unto God and to reign on the earth. Therefore, if you become as a little child and take up those simple and unmistakable instructions of the Lord Christ, especially those given in the Sermon on the Mount, model your life after those instructions, consecrate your whole being to following them, cost what it may, lead where it will, you will find that Jesus the Christ is indeed the light of the world, and you will obtain the light of immortal life, and will be introduced in through the door into full membership with the perfected souls of all the ages, and you who thus enter in by the door will become the saviors of the world. (See Revelation, chapters vii, xiv, xxi and xxii.)

May the Spirit of Him who created the universe illuminate your intelligence and bring you to a full realization of the truth.

Dear Editor :

Upon receipt of twelve cents to pay postage I will send a copy of my book, **HEALING CURRENTS FROM THE BATTERY OF LIFE**, to any New Thought or Christian Science Center, with the understanding that it is to be freely circulated. It is proving itself of true worth by healing the sick, and I desire that it shall preach the healing gospel to as many of God's Beloved as possible.

Published by the College of Freedom.

Kindly publish this notice and greatly oblige,

Yours fraternally, Walter Devoe,
6027 Drexel Avenue, Chicago, Ill.

We of the Fraternity have had the transits of the moon figured out for us each month, and we find the table so convenient that we are satisfied that many who are looking into "Solar Biology" and even astrology will find it useful. We have therefore decided to publish the table of the moon's transits each month.

The first column of the table simply gives the sign of the moon and of the earth; the second column, the signs of the zodiac; the third, the day of the month; the fourth, the hour of the day, and the fifth, the minutes; meaning the hour and minutes of the day on which the change from one sign to the sign following takes place. In this case we give the time at Washington, and each person, no matter where he lives, can very readily calculate the difference in time between where he lives and Washington time, and to facilitate this, we give the following table.

When it is noon at Washington, D. C. (sun time), it is the following time at the places named :

Bangor, Me., 12.33 p. m.	Milwaukee, Wis., 11.16 a. m.
Concord, N. H., 12.22 p. m.	St. Louis, Mo., 11.07 a. m.
Montpelier, Vt., 12.18 p. m.	Topeka, Kans., 10.45 a. m.
Boston, Mass., 12.26 p. m.	Omaha, Neb., 10.44 a. m.
New Haven, Conn., 12.17 p. m.	Des Moines, Iowa, 10.53 a. m.
New York City, 12.12 p. m.	Minneapolis, Minn., 10.55 a. m.
Philadelphia, Pa., 12.07 p. m.	Cheyenne, Wyo., 10.09 a. m.
Richmond, Va., 11.58 a. m.	Helena, Mont., 9.40 a. m.
Wheeling, W. Va., 11.46 a. m.	Seattle, Wash., 8.58 a. m.
Wilmington, N. C., 11.56 a. m.	Portland, Ore., 8.57 a. m.
Columbia, S. C., 11.44 a. m.	Santa Fe, N. M. 10.04 a. m.
Atlanta, Ga., 11.31 a. m.	Denver, Colo., 10.08 a. m.
Mobile, Ala., 11.16 a. m.	Salt Lake City, 9.41 a. m.
Memphis, Tenn., 11.08 a. m.	Prescott, Ariz., 9.38 a. m.
Vicksburg, Miss., 11.05 a. m.	Carson City, Nev., 9.10 a. m.
Little Rock, Ark., 10.59 a. m.	San Francisco, Cal., 8.57 a. m.
Austin, Tex., 10.39 a. m.	London, England, 5.08 p. m.
Louisville Ky., 11.25 a. m.	Liverpool, England, 5.04 p. m.

Columbus, Ohio, 11.36 a. m. Glasgow, Scotland, 4.51 p. m.
 Indianapolis, Ind., 11.23 a. m. Brisbane, Queensland, 3.20 a. m.
 Chicago, Ill., 11.17 a. m. Bombay, India, 10 p. m.

We have depended upon the map for the Longitude of the above places, and, in some instances, there may be an inaccuracy of a minute or two.

Washington, D .C. Time of Cusp Transits. November 1904.				
Body	Enters	On		
		day	h	m
☾	♈	2	7	27 a. m.
	♉	4	9	17 a. m.
	♊	6	10	13 a. m.
	♋	8	11	45 a. m.
	♌	10	3	48 p. m.
	♍	12	11	40 p. m.
	♎	15	11	5 a. m.
	♏	18	0	4 a. m.
	♐	20	11	56 a. m.
	♑	22	10	32 p. m.
	♒	25	4	8 a. m.
	♓	27	10	30 a. m.
	♈	29	1	17 p. m.
☼	♈	22	0	29 p. m.

BIBLE REVIEW.

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WOMAN'S QUERY.

By Phebe Hart.

We sometimes feel bewildered in traveling the road to the regenerate life, over which so few have traveled that a path sufficiently plain has not been left us. And we are at times confronted by a question which we feel must be answered ere we can go much farther. We say that those who have gone before us have not left us a plain path, but rather, we would say, that we are so dull, so short-sighted, that we are not able to follow the directions which they have left us, however plain and exact they may be.

So far as we know no woman has, in this age, made any great attainment in the regenerate life. While we know that this statement will arouse antagonism in some quarters, yet we believe it to be true. We must not mistake beautiful ideals and dreams of purity and goodness, nor yet an extensive knowledge of occultism and of psychic law, for attainment. We understand the term attainment to mean, the realization in actual life, of an ideal. We mean the realization that we are consciously associating and communicating and intelligently working with those in the angel world for the accomplishment, the ultimation of the purpose for which we were created.

In living this life of holiness, of regeneration, there is one thing which must be so impressed upon the mind that it cannot be forgotten, and that is the idea of cleanness, purity; and this purity must be of the body, as well as of the mind and heart; but, no matter how pure the heart and mind of woman, she is still held by the present mind currents of humanity in the generative processes, and it seems impossible for her to escape them and be clean. Nevertheless we read concerning this way of holiness in which we are trying to walk, that "the unclean shall not pass over (travel upon) it," and, when this thought is pressed home to the consciousness of the woman, the question arises in her mind: How shall I escape my uncleanness? Is there any way? The difficulty we face just here is in the fact that, so far as we know, no woman has, as yet, really overcome. We occasionally hear of a case but they are, to say the least, extremely rare; and, moreover, it matters not how rare or how common, the woman who has not yet overcome desires to know how she will be enabled to accomplish this result in herself.

There is a saying which has been handed down from the distant past, it is, "As below, so above," in other words, that the material world is, in so far as it may be, a copy of the spiritual, that there is, to a very great extent, a correspondence between the processes of both worlds; save only, in that world we are given to understand that there is no generation, as the Master said, they "neither marry nor are given in marriage: * * * for they are equal unto the angels." So, we reason, that in the angel world, and among those who become like the angels, there can be no manifestation of the generative processes, since it would be out of order; and this is emphatically true of the process under consideration. But the question arises: How shall we learn by the law of correspondence the way in which this difficulty is to be overcome? The thoughts we offer for consideration just here are these: The work of all female life consists in bringing forth. That bringing forth is the result of love

between the husband and the wife, which means that all living, upon whatever plane of existence, to be complete, to express the purpose of its existence, is loving; hence, without a full, active love, life is but a mockery, empty and void. It matters not upon what level of living, from below the brute to man, and, we believe, from man to the highest intelligence, loving is living, and the fulness of love declares the fulness of living. Whoever heard anyone while rejoicing in the fulness of a requited love, asking the question, "Is life worth living?" That question finds no place there. Ask the brute, capering in joyous boisterousness, manifesting his love in his uncouth way: ask all the way up the chain of life to the man of Godlike mind, the woman of angelic soul, and all will answer that love sufficeth wholly; and makes life worth living.

This we believe: That great Mind which has created all, and which lives in all, manifests itself to all and through all living as love, even as it was written centuries ago, "God is love." That love which flows between insect and insect, between beast and beast, between man and man, and, (may we not say?) between angel and angel, is the One Life. God is the life of all living, the life which animates all, which flows from one to another as love, for God is not only love but is all the love; all loving is a part of the one Great Love.

The love of the animal for his mate, the love of the man for his wife, simple sex love, is of God, and is good on *that* plane of living; and may be accepted as good by all who want to live on the plane of generation; but it is not good for those who desire to rise above and live and love on a higher plane than that of generation. Hence, we make the statement, that every life to be complete must have an active love in its fulness. This must always be so; it makes no difference upon what plane of life. But mark this: we will ascend or descend to the plane of our love.

Let us now consider to where our reasoning has led us: we

have made the statement that any life to be complete must be full of active loving. This brings to mind the teachings of the Master, and his words, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, his own life also, he cannot be my disciple." Luke xiv. 26. What have we here? The great Master teaching us to hate, hate everybody and everything in the world! Why is this? What does it mean? We have just been reasoning that a life to be complete must be full of love, and he told us that he came that we might have life, and a more abundant life. But let us reason. Jesus came teaching us how we might obtain a fuller, a better life, and his teachings were not that men should hate each other, but that there is a higher life to be attained, and that those who would attain it must hate away all of the old before they can attain the new.

We must consider here very carefully the idea which Jesus would convey, he said, "If any man come to me, and hate not his father, and mother, and wife, *et cetera*, he cannot be my disciple." The idea was that if we would follow him into that higher life, as he said, "Ye which have followed me (not about the country, but) in the regeneration," we must give up everything that belongs to the present life that is in any way out of order in the new; and everything pertaining to the domestic life, the recognition of anyone as belonging peculiarly to us, as, my father, my mother, my husband, my wife, my brother, my sister, my child, my possessions, all this belongs purely to the generation, and for this reason must be given up wholly. Because of this, when Jesus was told that his mother and his brethren were without and wished to speak to him he said, "Who is my mother? and who are my brethren? * * * * whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Again Jesus said, "All ye are brethren. And call no man your father upon the earth." Matt. xxiii. 8, 9. It was in pursuance of these thoughts that

some of the early Christians sold their several possessions and held a community of interests, as we read in Acts iv. 32, "Neither said any of them that ought of the things which he possessed was his own; but they had all things common." In this new life, blood relationships must be ignored wholly, and a new standard of relationship set up, and that new standard is a oneness of purpose, and in this case that purpose must be to gain a knowledge of and live in harmony with the laws of that higher life, that we may enter in and be one with the angel world. It means simply that those who would rise into a new and higher life can do so only by hating the present life and all that belongs to it, and loving that toward which they strive.

Just here we remember that at no time did Jesus ever teach any of his followers to love anything or anybody in the world save only fellow disciples. A parallel case is seen in the man who would change his place of residence, he leaves the house in which he lived, all his friends, his relations, everything; things desirable, and things undesirable, and goes to the place which he has chosen for his future home. It means that he loves the things to which he is going more than the things which now surround him. This is the attitude we must hold if we would attain the regeneration; for it is by love that we rise from state to state. But to love something we do not have, better than that which we have, implies to hate that which we have and strive to attain that which we love the more. We repeat, to attain to a condition above that in which we now are we must hate, despise, repel, the one we are in and everything belonging to it. If we cannot, it means that we are satisfied to stay in that state, although we may not be satisfied with the present condition of affairs therein as they affect us individually.

These things lead us to the idea of holiness. We spoke of walking in the way of holiness. To be holy means to be set apart for a special purpose, and is ordinarily used in a religious sense only. So, if we separate ourselves from all the things

which belong to the generation, and strive to reach a higher state, we are holy, for that is the meaning of the term, and when we recognize God as the one to whom we have dedicated ourselves, our lives, our all, and to make that dedication complete, we separate ourselves from the world, from all domestic ties, from all that binds us in or identifies us with the order of generation, then we can use the term "holiness unto the Lord," then we have begun to walk in the way of holiness, we are in the world but separate from it, "not conformed to this world." But we cannot walk in this way of holiness without overcoming our uncleanness.

We have made the statement that the labor of all female life is to bring forth, as the result of the love between herself and her husband, and here is the thought for woman to consider: From the time of her conception, by the impulse of his love, her uncleanness ceases. The spirit of God cried through the mouth of the prophet, "Thy Maker is thine husband." And Jesus said that the most important commandment which the Hebrews had received was "Hear, O Israel: The Lord our God is one LORD: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

This thought that God is a husband must be brought home to every woman and with it the realization that it is by her husband's love that she will be enabled to conceive and to bring forth after his likeness.

If there is truth in the statement, "As below, so above," as in the material, so in the spiritual, then we perceive that when woman can turn from the generation, not simply because she is surfeited, turn away from the generative act until she recuperates, then return to it again, as so many do who think that they want to live the regenerate life, but put it out of her life entirely and turn toward God with a loving surrender, she is then in a condition to receive from the Holy Spirit that loving impulse which will enable her to conceive the divine man. We say that

she is in a condition to receive ; because, some lacking the essential knowledge, turn in devotion toward their ideal of God, a man-god, and inspire a love which inflames the sex nature and destroys the mind. It is not impossible for a woman to go insane by devotion toward an erroneous conception of God ; for this reason we qualify and say : she is in a condition to receive from the Holy Spirit that loving impulse which will enable her to conceive the divine man. And when her conception occurs, then, but not till then, may she expect her uncleanness to cease.

Here we meet a grave difficulty, it is in woman's conception of manhood. She has in mind her ideal man : let her analyze it. What is his character ? If you were to meet, to live in the same house with a man of god-like mind and character, would you recognize him ? In what way would he differ from other men ? Would you love him or hate him ? We think it not unlikely that some women hated the Master, and we doubt not that some good Christian, as well as other women, would hate a God-like man, were they to live in the same house with him. Here is a difficult thing : she must love, and this higher life, the regeneration, is a life of love in a fuller sense than is the generation, but that love must be turned toward the God-man which she is enabled to conceive by an intelligent devotion to God ; else she may find that by her devotion she has drawn down a fire that will consume both herself and the object of her love.

There are women who, having the means, travel from place to place looking for a companion, one who corresponds to the ideal they have formed, they say they are searching for a God-like one. Poor deluded creatures ; they do not realize that the difference between a God-man and an animal man is not in the size, proportion, or appearance, of the body, and that if, by chance they should meet a man of Godlike mind and character he would pityingly let them pass by, knowing full well that they are but animals hunting a mate, and who are too immature to recognize Godlikeness or to realize it to be a matter of char-

acter and capacity of mind and of heart; consequently, such a man would have nothing to do with them nor disclose to them his real nature, even if such a thing were possible. If these women were to carefully analyze their ideal they would find that what they call a Godlike man is simply one who could and would please them in every way, and indeed such a one might be but little above a brute in true manliness. Hence, we realize the necessity of woman learning to recognize Godlikeness when manifested to her, in fact, she must learn to properly discriminate between the manifestations of animal manhood and spiritual manhood, and be enabled to repel the one and love the other ere she can hope to escape from the generation and be wholly clean.

If I am to be a thoroughfare, I prefer that it be of the mountain brooks, Parnassian streams, and not the town sewers. There is inspiration, that gossip which comes to the ear of the attentive mind from the courts of heaven. There is the profane and stale revelation of the bar-room and the police court. The same ear is fitted to receive both communications. Only the character of the hearer determines to which it shall be opened, and to which closed.

Thoreau.

Ye who would know Love's highest reach of bliss—
The still white peaks of peace—remember this:
Before a soul can face that steady light
It must have plumbed pain's nethermost abyss.

Elsa Barker.

THE CHRISTIAN RELIGION.

II.

In the preceding article we spoke of consecrating our lives to God and to the Holy Ones, the Brotherhood of all the ages. Herein we have opened the door for great evil to come in, and, in fact, one of the greatest evils which now afflict the planet has come in at this door. Spiritualism might have been a divine revelation of spiritual truths, but, as in all the ages of the past man has always tried to bring down every divine truth to his own level, and, as we read, "Every imagination of the thoughts of his heart was only evil continually," so, in the imagination of man's heart the divinest principles are always perverted and transformed to suit the imaginations of his heart. If man were left purely to his own imagination, not aided by revelation, his imaginings would not be so evil in their results, because no falsehood has power save in so far as it is based on or associated with truth.

We have no doubt that in the early ages of our world the Masters, the Brotherhood of the order of Melchizedek, walked our earth with men, as we are told in the accounts of the visitations by the angels of God to our early fathers, Abraham, Isaac, and Jacob; and the knowledge that the Masters brought to the world relative to Elohim, the Gods who created the world, was perverted by the imagination of men, so that the so-called heathen nations invented many gods, and to these, as will be seen by reading the mythology of the ancients, were given attributes and characteristics according to the desires, habits, and inclinations of the race. And in our time, when the race has developed to where the soul consciousness begins to awaken to a realization of

there being spiritual entities on the other side of life, the inclination of the people being sensuous, they at once required of these spirit visitants gratification of their own desires and confirmation of the correctness of their own imaginations, appetites, and passions. This repelled the angels of God and invited in the elementals or nature spirits, which became subject to their desires. Thus has spiritualism been led down in many cases to a plane below that of the normal state of the race, and the influencing spirits or intelligences have become, in the estimation of many, "those of my departed family, my loved ones," and those that gratify their personal pleasures, passions, and desires. This plane of spiritualism has caused the secret desires and passions of men and women to be met and perverted by what the Hindus call "elementals," and what many mystics claim to be acquainted with as vicious nature spirits, which are ever seeking to mislead and destroy those of the human family who have a desire to cross the boundary line between the consciousness of the material world and the spirit world. Mystics have called the combined power of these elementals the "monster of the threshold," for it is the design of the Creator that none but the strong, they that are able to overcome, shall enter into the knowledge and powers of the spirit world.

Jesus made the announcement, "I am the door." Again, he said, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." This is purely because it is necessary that the soul of man should be developed and unfolded to where it is capable of knowing God and feeding from the substance of Spirit; for, as the Christ said again, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

In pursuance of this thought we will quote an article intended for the manuscript of a book now in preparation:—

In regard to the God of this system, before referred to, let us

examine the evidence given by revelation as to the existence and order of this body. We find in Genesis i. 1, these words, "In the beginning Elohim created the heaven and the earth," and throughout the whole of the first chapter this name "Elohim" is repeated. All authorities give the word "Elohim" as plural, and even were it not given as plural, the context demands the acceptance of a plurality, for, in the twenty-sixth verse we read, "And God said, let US make man in OUR image, after OUR likeness." Here the declaration is clearly made that there were more than one, for no man who was about to do anything of himself would say, let us do so and so, but if there were a company of men who were going to make an effort to accomplish a definite purpose and they were working together as equals, they would say, "Let us do so and so." On the other hand the effort made by theologians to say that it referred to the different attributes of God, and of others, that it referred to the different instrumentalities that God used to accomplish his purpose, are evidently erroneous, because, if it referred to servants of God who were obedient to his behests, he would not say to them, "let us do so and so," because, as Jesus said, "for the servant knoweth not what his lord doeth;" but it is only in the case of equals working together according to a mutual understanding that such a word formation would be reasonable. So then when the Gods said, "Let US make man in OUR image, after OUR likeness," they expressed first, a mutual understanding of a body or a number of coequals deciding upon a definite course of action and this definite course of action was expressed in this verse, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Here it is clearly expressed that a plurality of Gods, a number of Gods, consulted together and decided to bring into existence, through the laws which they had made, (the account of which is given

in the first part of this chapter), a body of men, not one man, but a body of men, not only like them, but also bearing their image. The early fathers, before the fullness of the light of the twentieth century dawned upon the minds of the people, were agreed that the image was the form of a man, having hands, feet, eyes, and all the various functions of the body of the individual, and from this hypothesis they argued that God must be, not only a great man seated in the heavens ruling the earth and the universe, but that he must be possessed of all the attributes and qualities that man possesses, only transcendently beyond, being, as he is, capable of creating man in his own likeness and image. This thought is strengthened and confirmed in the minds of the people by the first and great commandment, for when Jesus was asked what the first and great commandment was he said, "Hear, O Israel: The Lord our God is one Lord," and "Thou shalt have none other gods before me." Again, it has been held out before the world that the distinguishing feature between the Christian religion and the heathen religions was that the Christian religion had but one God, and does this, the first chapter of Genesis, teach a plurality of Gods? Yes, and no. In making the declaration that both are true we are forced into a consideration afore noticed that Yahveh, the God of the universe, the one Spirit interperading all space, the fullness that filleth all things, the life that animates all organisms, that is omnipresent and omnipotent, is not an organized individuality, neither can be, but, as we have seen, the work of all worlds, of all motion, of all manifest potentiality, is to take of the fountain of God, the infinite, limitless life, and gather it, ensphere it, bind it, into an organism so that that organism may express the embodied Infinite, the thinker, the formulator of thoughts made out of the substance of the infinite, all-pervading Spirit.

Now then, if all things are made from the one substance (but in that one substance exist all qualities manifested, not only in this, but in all worlds), then it follows that when man has, in the

fullness of time, developed, grown, unfolded, and been purified from his thought of separateness, to a consciousness of unity (oneness) with that one Spirit, he will realize what the apostle meant when he spoke the words recorded in I. Cor. xii. 4 to 27. (Please read these verses as an essential part of this article.) Herein you will see that the apostle has taken occasion to emphasize by illustration and comparison, and in every way that language could avail, to make it plain that those who have reached oneness with Christ, have received the anointing, the Spirit of God, have become one body, a body composed of many members, yet all these members are one body. Herein is manifest the image of Elohim, for you can readily see that if there was a body of one hundred and forty-four thousand men and women who had developed and been refined and sensitized to a degree that in their association they were one with the other, feeling the feelings of each the other, knowing the thoughts of each other, and having one purpose, namely, to be the expression of the mind and will of the Father, that there could be no real difference between such an organism and the organism of the individual body as we know it, because the body is connected by the same life. Therefore every member of the body, as the apostle so well argues, works for the benefit of every other member, and if one member suffers, all the members feel the suffering, and if one member rejoices, all the members rejoice. Such is the oneness of the body of the Christ, or the body that the Christ, in pursuance of the declared purpose, "Let us make man in our image, and after our likeness," is to bring into existence and mature upon the earth.

The first manifestation of that body was what might be designated the spirit of the body, which was shown to John as recorded in the first chapter of Revelation, where he saw one like unto the Son of man. The embodiment of that spirit, the body that was prepared for that spirit ("A body hast thou prepared me") was brought to light in the seventh chapter where

the twelve thousand of each of the twelve tribes of Israel were sealed. These were brought to view again in the fourteenth chapter where they were purified and were in process of unification, and in the twenty-first and twenty-second chapters the glorification of that body is fully brought to light. Herein then is brought into existence upon the earth the ultimatum of the declared purpose of Elohim: "Let us make man in our image, and after our likeness." When this body of one hundred and forty-four thousand, more or less, have come into this ultimate perfection and have received the dominion, having become the embodiment of the perfect Spirit, they then have taken on, not only the image, the general form, having been organized together as one body, but they have also become like the Elohim, being the incarnation of that one Spirit, the mind organ of the infinite, the all-pervading Spirit,—God. And, being the mind organ of that God, the only God, therefore they stand as the representative and the incarnation of, not only the spirit of the Infinite, but the expression of Elohim and also the expression of the Spirit that was in the man Jesus, whom the apostle, by the Spirit, so grandly announced in Heb. x. 7-27. (Please read these verses also as an essential part of this article.)

This body, then, according to the declaration in Gen. 1. 26, and also according to the statement made to John in the Revelation (v. 10.) where he was told that they were to be kings and priests unto God and reign on the earth, will be the king incarnate, ruling the planet earth.

When God called the children of Israel out of Egyptian bondage into the wilderness, and entered into covenant relation with them by giving them what have been called the ten commandments, which God called a covenant (See "Everlasting Covenant"), it was none other than Yahveh Elohim that entered into covenant relation with the children of Israel as sons.

Now those of us who take that covenant, accept it as made with ourselves, by following day by day the instructions given

by the Christ in his great sermon on the mount, then will God's law be written in our hearts. (See Jer. xxxi. 31-34.) Then the realization will be vivid within our soul that our covenant is not with angels, is not with our departed friends, not even with the Masters that have gone on before us, for the Lord Christ said, "I am the door," and he being the door, said in another place (Matthew x. 32) that he would introduce us to the Father. Then we have no right to look to angels or departed souls for guidance, instruction, or for anything that we need, for in all the revelation throughout the Scriptures no angel visitant sent from God would allow those to whom they came to fall down and worship them. On the contrary, they invariably reproved them and said, "Worship God." Not that God, Elohim, will not send to us ministering spirits to minister to us those things that we need, and if we are faithful in the centralization of our mind upon God and God only, accepting all those ministering spirits as merely messengers, then will be fulfilled to us the words of Isaiah the prophet: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." But remember this, as soon as you turn your eyes away from God, Elohim, and begin to call upon the teachers for this, that, and the other, so soon will your teachers withdraw, and unless you cease to persist, wicked spirits will come, personifying those teachers and will lead you into darkness and destruction. Therefore remember the words, "Yahveh thy God is one," and Elohim is the expression of him and is therefore our God, and we must make that covenant with him. To those, however, who feel the inner consciousness drawn exclusively to the Lord, Jesus Christ, I would say, if you feel like making that covenant with him, and the spirit in your own soul sanctions it, it is well, for as he said,

"All things that the Father hath are mine: therefore said I, that he (the Holy Ghost) shall take of mine, and shall shew it unto you;" so, if to your mind making the covenant with the Lord Jesus is making it with Yahveh, the God of the universe, it is well. When we have entered into covenant with him, then, we must remember that we are no longer of the world, but belong to that heavenly body, and we must ever keep in mind our alliance to that body, and that our loves, our sympathies, our desires, our aspirations, our consciousness of association, in short, all our amusement or pastime must be found in God and in his holy angels that he will see fit to send for our association; of these things we must make up our lives here and hereafter. This must be the center and circumference around which all the teachings of the Christ and all there is of the Christian religion revolves. Would you be a Christian? Think over these things and unite yourself with Christ, that he may introduce you to the Father, that you may enter into life and go no more out forever.

Peace be with you.

(To Be Continued.)

Every man's progress is through a succession of teachers, each of whom seems at the time to have a superlative influence, but it at last gives place to a new. Frankly let him accept it all. Take thankfully and heartily all they can give. Exhaust them, wrestle with them, let them not go until their blessing be won, and after a short season the dismay will be overpast, the excess of influence withdrawn, and they will be no longer an alarming meteor, but one more bright star shining serenely in your heaven and blending its light with all your day.

Emerson.

A JAPANESE SERMON.

"In a certain place there was once an extraordinary dunce by the name of Chokichi," begins the preacher. "Now, there are very many dunces in this world, but this particular fellow was a most accomplished dunce. In the matter of forgetting things he was a perfect genius.

"One day his mistress said to him :

" 'Chokichi, this is the anniversary of the death of our principal ancestor, and his reverence the priest will be here before long. Therefore we must have the customary offerings ready to set before the household gods. So hurry to the market and buy me some carrots, dock, wild potatoes, mushrooms, and lotus root,—these five things.'

"With this she gave him five farthings, and Chokichi with an exclamation of assent, girded up his loins and started off.

"As he was hurrying along to market on a dog-trot he met his neighbor, Chomatsu.

" 'Hello, Chokichi!' said the latter; 'you are in a great hurry. What are you after and where are you going, anyhow?'

" 'To market to buy some things,' answered Chokichi, as he hurried on.

" 'Well, what are you going to buy?'

" 'What am I going to buy? I don't know, I'm sure,' was the reply.

"So the story goes. This forgetting the important business that his mistress had sent him on, and only racing in the street—it was a great piece of folly, was it not?

"And yet this Chokichi is not to be heedlessly laughed at. For while it may not be true of this audience, yet in certain distant parts of the country there are many people who forget the

essential thing, just as Chokichi did; whereas, so far as other matters are concerned, they know everything about them. If you don't believe it, ask anybody.

"Here, Hachibei! (The preacher addresses an imaginary character.) They tell us that everything born into this world has a commission from heaven. For example, take the cow and the horse—what were they born for. And Hachibei will answer, 'Why, anybody knows that! They were born to carry heavy loads and to save folks labor.' But the cock, what was he born for? Ask him that and he will tell you, 'He was born to tell the hours.' The dog, what was he born for? 'He is to guard the gate.' But the cat, what is she for? 'She is to catch rats.' Ask anything you please, so far as general matters are concerned, and he knows all about them. Well, then, Hachibei, you, yourself, what were *you* born into this world for? But Hachibei will scratch his head; and finally answer, 'What was I born for? I don't know. Most likely I came just to eat rice and find fault.' For us to think that man alone came into this world to wander purposeless—that is for us to belong to the foolish fellowship of Chokichi. It is man alone that has *not* come into the world just to eat rice and to grow old. Man is called the lord of the universe; of all things he is chief. He is not like the dog or the cat. It is not for him to wander aimlessly.

"But let us go on with our story. Chokichi reached the market-place at last, but he had quite forgotten what he came to buy. And so, as he was loafing around the place with the money in his hand he caught sight of some cakes in a shop window. Forthwith he bought and ate about a dozen of them. Then he loitered here and loitered there; he drank a little wine and loafed in the grog-shop. He spent every one of his five farthings buying things in the street and eating them on the spot. And then he went home grumbling to himself:

"'It wasn't enough! Mistress didn't give me coppers enough! And so I can't get any fried eels or duck-hash!'

“Now, when he got home, maybe his master and mistress weren’t waiting for him! And maybe they weren’t hot!

“‘Look here, Chokichi, what have you been doing? Have you brought what you were sent for?’

“When they said this Chokichi answered in a dazed sort of a way:

“‘No, I haven’t brought anything at all.’

“‘But what have you done with the money we gave you?’

“‘Oh, the money? said he; ‘why I spent it all for things to eat in the street; only it wasn’t nearly enough.’

“Master and mistress sat completely dumb. At length they broke out.

“‘Why, what are you thinking about? The five farthings—don’t you understand? We didn’t tell you to spend them in any such way as that! You were to buy carrots, and dock, and the rest! But instead of buying what we need, you spend them in stuffing yourself, and then on top of that you tell us that you haven’t enough! You must be a perfect fool!’

“And they stormed and scolded away.

“Now, dunces are beyond redemption.

“‘Why!’ said Chokichi, with a look of utter amazement, ‘do you want some carrots and some dock? If that is what you want, I’ve just been to the market, and why didn’t you tell me so? That would have been the very time to get them.’

“Well, well! He was an accomplished dunce! And in the wide world one could hardly find a master that would keep such a fellow for five minutes. So in the end there was nothing to do but send him away with two or three cuffs across the head. However, it is quite useless for any of you to hear a story of this kind and merely roar over it. This is nothing less than a parable. And with the words of Confucius on our lips, ‘If I see folly I look within myself,’ to-day both you and I should well consider whether we too do not belong to the company of this Chokichi.

“In the first place we received at birth from our Master Heaven these admirable bodies that we call the five members. We were provided with what we call the five senses—far more precious than the five farthings—the five functions of seeing, hearing, smelling, tasting, and feeling. In our hearts, likewise, we received at birth the five virtues of love, justice, courtesy, wisdom, and truth. And the real meaning is simply this. Heaven desires to have us buy what we call the five relations—the carrots and the dock, which are these five things; obedience to parents, loyalty to masters, concord between husband and wife, harmony among brothers, and a mutual fidelity in our intercourse with others. And yet, quite forgetting the essential business of the five rules or doctrines, day and night we spend our time in nothing but this buying and eating things in the street, with its ‘I want this—I want that—that will not do—or, there is not enough of this!’ Why, is not this Chokichi? It was not to wander about thus purposeless that we were born.”—From Dr. Scherer’s *Japan To-day*.

THE memory of a great love can never die from out the heart. It affords ballast ‘gainst all the storms that blow. And although it ends in unutterable sadness, it imparts an unspeakable peace.

MAN is a lonely creature. He stands by himself independent even of the parents who begot him. Even they do not know him. There are recesses in the nature of living persons into which no eye ever penetrates. There are traits of character no glimpse of which is obtained. Paternity is an insignificant office after all—not worth boasting of.

Elbert Hubbard.

THE PENTECOSTAL DISPENSATION.

By Henry Proctor, A. V. I., M. S. B. A.

"IN THAT DAY YE SHALL KNOW THAT I AM IN MY FATHER,
AND YE IN ME, AND I IN YOU." John xiv. 20.

Of what day does the Lord Jesus here speak? Of the Day of Pentecost as characterizing the whole of this dispensation. On that day Peter spake these memorable words: "He (Jesus) being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this which ye see and hear." Acts ii. 33. This promise was of such vast importance that it is distinguished from all other promises as "THE promise of the Father." Luke xxiv. 49; Acts i. 4. It was made *to*, and could only be received *by* the Son; consequent upon his high exaltation to the "right hand of the Majesty on high." From that time the whole fulness of God was pleased to dwell in him (Col. i. 19, R. V., marg.). As the head of the body, He received *all* the treasures of

WISDOM AND KNOWLEDGE,

and was blessed with *every* spiritual blessing in the heavenlies, so that "in him dwelleth ALL the fulness of the Godhead bodily," and it is by receiving him in all his fulness, that we are "filled unto all the fulness of God."

This should be the daily experience of every true Christian, that he is filled according to the power that worketh in him; up to the measure of his capacity for receiving "unto all the fulness of God." As the measure of his faith increases, the power of God which energizes him is augmented, and he is able to receive Christ in greater fulness (Eph. iv. 13). But he may be filled, *every moment*, up to the full measure of his capacity. So that

there is constant perfection and constant growth; as sang that heavenly songstress, while she yet dwelt among us; showing that perfection is consistent with growth:—

“Like a river glorious is God’s perfect peace,
Over all victorious in its bright increase;
Perfect—yet it floweth *fuller* every day;
Perfect—yet it *groweth* deeper all the way.”

The whole fulness of God includes, of course, the full salvation and entire preservation of the whole man; of spirit and soul and body. It means fulness of pardon, purity, and power. It is indeed the Christ-life

REPEATED AND EXTENDED;

for in us who are his seed, he prolongs his days (Isa. liii. 10). As he lived by means of the Father, so we are to live by means of him; by daily eating his flesh and drinking his blood (John vi. 57). In the words of Paul, as translated by Rotherham, we shall see mirrored our own experience: “In conjunction with Christ, I have become crucified, nay, living no longer am I, but living in me is Christ; while so far as I now live in flesh; in faith I live; the faith of God and of Christ, who loved me and gave himself up on my behalf.” Gal. ii. 20. Every day may thus be a day of Pentecost with us; a day in which there are flowing out of us rivers of living water.

There was a day in which we thought it necessary to seek for power for service by a long period of waiting upon God, and as it were, apart from Christ; but now we see that it is all treasured up *in* him. Power for service is

A PRESENT BLESSING,

just as much as purity of heart, or pardon of sin, are present blessings. Fulness of power is to be received by the pure in heart, by faith, just *now*. God says: “from henceforth be made powerful in the Lord, and in the strength of his might” (Eph. vi. 10, R. V., marg.), and we have simply to *obey*, in order to be “made powerful with *all* power, according to the might of his

glory" (Col. i. 11, R. V., marg.). We are living in a Pentecostal dispensation, which is called "the kingdom of the heavens," or "the kingdom of God." We observe that John the Baptist began his ministry with the announcement that "the kingdom of the heavens is approaching" (Matt. iii. 2), and that Jesus not only began his preaching with the same words, but likewise charged the Twelve and the Seventy with the same message (Matt. iv. 17, x. 7; Luke x, 17). But these words are never used on and after the Day of Pentecost, because on that day the kingdom of God

CAME WITH POWER

(Mark ix. 1), in fulfilment of Christ's promise to his disciples: "I will not leave you orphans: I come to you." John xiv. 18, Greek. He came, then, in the person of the Holy Spirit, to set up on the earth that Kingdom of God, which up to that time was spoken of as being "at hand."

In this kingdom he has given us authority to exercise priestly and kingly prerogative (Rev. i. 6; Matt. xviii. 18, and xxviii. 18). As priests, our prayers are to bestow or withhold the blessings of heaven; as kings, we exercise "the powers of the age to come;" for "all power has been put into the hands of man in Christ Jesus." This power and authority is guaranteed by his continual *presence* with us throughout the Pentecostal dispensation: "All the days, even unto the consummation of the age" (Matt. xviii. 18, Greek). The fact of his presence is the foundation of all true holiness teaching; for it is the realized

PRESENCE OF CHRIST

in the heart which alone can make us holy, and preserve us blameless (Eph. iii. 17; Col. i. 27). This presence of Christ is hidden from the world and manifested only to his saints (John xiv. 22; Col. i. 26). It is their greatest joy to know that they are sharing his life in spirit and soul and body. There is but one Body of Christ which hath many members on earth, beside the vast multitude in heaven.

The Christ is not present on earth in the person of "the man Christ Jesus," but he is present in the many bodies of his saints; "to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is CHRIST IN YOU (his saints), the hope of glory." It is our privilege to

POSSESS THIS LIFE

in all its fullness; "that the life also of Jesus may be manifested in our mortal flesh." 2 Cor. iv. 11. We have this treasure in earthen vessels, not only for ourselves, but for the good of others also.

The body of Jesus, while on earth, was a fountain of such life-power; for when the woman "touched the hem of his garment," he perceived that power (dunamis) had gone forth from him (Mark v. 30; Luke viii. 46, R. V.). And again we read that: "All the multitude sought to touch him: for power came forth from him and healed them all." Luke vi. 19, R. V. And this power was continued in succeeding members of his Body; for of Paul we read "that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them and the evil spirits went out." Acts xix. 12. And so greatly was the power of that life manifested in Peter, "that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at least his shadow might overshadow some one of them." Acts v. 15.

"The last Adam became a life-giving spirit." I. Cor. xv. 45, R. V. He came that we might have life abundantly. "He that hath the Son hath the life." It is the same life for spirit and soul and body. But it must be received in

GOD'S OWN ORDER,

first, in or by the spirit; secondly, in or by the soul; thirdly, in or by the body. This life expels disease, and causes symptoms of approaching sickness to vanish. We have to deal with symptoms just as with temptations; regarding them, in fact, as temptations, because yielding to them dishonors nor Lord in the eyes

of the world ; by making his promise of entire preservation appear to be of none effect. If he has, surely, borne our pains, and carried our sicknesses, why should we bear them. But we must be right in spirit and soul in order to maintain this life in the body. Perfect soundness of body can only accompany perfect soundness of soul and spirit. Thus it will be a grand test of true Christianity, and a grand testimony to the world of the truth of God's Word. All these privilegees belong to the saints of the Pentecostal dispensation.

Elect of God, holy and beloved, claim your privileges. "All things are yours." "Eat, O friends : drink, yea, drink abundantly, O beloved."

O believe, as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thine ear. Every proverb, every book, every by-word that belongs to thee for aid or comfort shall surely come home through open or winding passages. Every friend whom not thy fantastic will, but the great and tender heart in thee craveth, shall lock thee in his embrace. And this, because the heart in thee is the heart of all ; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly, an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one.

Emerson.

LONELINESS is not being alone, for then ministering spirits come to soothe and bless. Loneliness is to endure the presence of one who does not understand.

Elbert Hubbard.

THE KNOWLEDGE OF GOOD AND EVIL.

By A. L. Nathan.

Man is a triune being composed of spirit, soul, and body. The spirit, or life, is like its maker, pure and good, being in reality a part of God. The body is of the earth, earthy, and the mind arising in and of it is evil: it is as Paul said, "the carnal mind is enmity against God." The soul is the sum of all the knowledge gained by the experiences of the spirit while incased in flesh. It is the result of the knowledge gained through eating of the fruit of the tree of the knowledge of good and evil, which grew in the midst of the garden of Eden; and when man chooses the good because it is good, and refuses the evil because it is evil, then the wound occasioned by the "fall" will begin to be healed, and man will begin to find his way back to Eden; and if he persists he will undoubtedly arrive there. As man has wandered a long way out of the true path during the last 6,000 years, he should not expect to retrace his steps in a day, week, month, or even a year, though he will, if faithful, soon find that he has started on the road that Christian trod in his journey from the City of Destruction to the Celestial City, the abode of God; and the time will come when he will "walk and talk with God," even as Adam did, while he is consciously in the physical body.

Man's fall from that high estate consisted in eating of the evil fruit of the tree of the knowledge of good and evil. The tree bore two kinds of fruit, the knowledge of good, and the knowledge of evil; and when Adam chose to eat of the knowledge of evil, he fell, and a great and real fall it was. To restore the condition from which he fell, consists in refusing to eat of the

fruit of the knowledge of evil, and partaking only of the fruit of the knowledge of good; and as he eats of it, his eyes are gradually opened, and he begins to perceive the way back; and if he is faithful to the best he knows he will in time surely arrive at the Celestial city and "go no more out forever."

The tree of the knowledge of good and evil is a symbol of the sex principle in man and woman. It bears two kinds of fruit, generation and regeneration. Regeneration is the good fruit, because it ultimates in loving God with all the heart. Generation is the evil fruit, the eating of which results in losing all knowledge of God, and gives love of self: of me, and what is mine, in contradistinction to what is my neighbor's. It causes all the struggle and combat in the world as it is to-day: all the misery in the world is the legitimate result of partaking of the knowledge of evil, generation. Yet, it was necessary that man should eat of it, to the end that he might know that it is evil, and because it is evil refuse to eat of it any longer. As the prophet said, "Butter and honey shall he eat that he may know to refuse the evil, and choose the good." Isa. vii. 15.

As the soul is the sum of all the knowledge gained in many incarnations, it is readily perceived that one soul may be in advance of another: and it is also perceived that each soul is developing day by day by rejecting old beliefs which formed a part of itself yesterday, and accepting that which it has proved to be true to-day. This process must continue, incarnation after incarnation, until the soul realizes that all the joys of earth are "Dead Sea apples", and cries out with the "Preacher," "Vanity of vanities, all is vanity." When this point is reached, the soul is ready to begin to eat of the fruit of the knowledge of good, and in the eating thereof will find eternal life.

A TRANSLATION FROM THE WORKS OF
KARL VON ECKARTSHAUSEN.

By John H. Suss.

THE FIRST RULES FOR THOSE ABOUT TO TAKE
UP ESOTERIC KNOWLEDGE.

Only he who has a pure heart deserves acquaintance with Esoteric Knowledge, because he will use it for the benefit of the human race.

Wisdom is like the sun; it warms each mortal and casts its light above the heads of all humanity; but to receive this warmth the body must be in proper relation to the sun.

The evil person is not worthy to know the way of salvation; for, what would be a blessing to humanity in general, would be to him the greatest curse. Highly scented flowers cast their fragrance for naught to those who cannot smell, and the bread crumbs which fall from the Lord's table are not for the pigs who wallow in the mire.

There is a certain rule in nature that the most beneficial herb, through lack of knowledge regarding its strength, turns poison. And it is the nature of the fly to burn itself in the flame, for it does not know the danger.

He who reads this, remember my rule well; for a person hunting for jewels in the mire must go slowly. We must not believe everything nor cast away all: the labor of the wise is to investigate everything. The glittering does not blind him, for his labor is to hunt for the truth.

THE HIDDEN SECRETS OF NATURE AND HOW
TO INVESTIGATE.

The secrets of nature no man can teach thoroughly to another.

Nature herself is the Priestess and initiates into her Esotericism all who are looking for her and are worthy of her. He who is in possession of some secrets, can give to another who desires to know them, only a suggestion: the neophyte has to learn for himself. If the neophyte has crooked legs and walks lame the hierophant is not to blame, neither is he to blame if he is cross-eyed, or one eyed, or carries his eyes upward and does not see the small things near him. Neither is the hierophant to blame when the neophyte stumbles, because he cautions him to go slowly. Hurry past nothing. Nature's largest secrets lie nearest to him; humility finds them before haughtiness.

Every person is not worthy the honor to visit nature's temple. The Omniscience arranged all so wisely that the evil cannot trick him. The bird lives in the air, the fish, in the water, the man, on the earth. Each element provides a home for a certain organization of creation. The Temple of the Secrets also provides a home for the wise with proper vibrations. He who wants to investigate the secrets of nature must study her book. This book is nature: happy is he who knows the letters with which the book is written, happier he who knows how to spell, and the happiest is he who knows how to read.

Read in this book: read with the eye of your soul: this eye is investigation. The eye of your soul must be free from care, this freedom you arrive at by giving worry a rest. Only in a clear spring can you see the image of the sun, clouded is the light in creeks which toss and roll up mud from the bottom. So is it with wisdom.

Wax melts by the fire and dry wood burns; that which neither melts nor burns must be more than wax or wood. Self-thinking is one of the most important rules, the one who thinks for himself is far in advance of the one who follows the thoughts of others. We must self-think and not follow other thought; hunt for ourselves and not spend time in argument over the discoveries of others. Reading is good but self-thinking is better.

He who wants to read must read without partiality and with coolness; and free his soul with reference to authority, be passive, throw away nothing. Proudness is a thorn in the eye of wisdom: proudness has led the man from the road of truth, and hindered him from entering the temple of nature. Proudness is the reason the learned always sail among the clouds and do not see the treasures lying at their feet. Proudness shuns all, laughs at all that it does not understand. It never gives in, therefore it does not find many secrets, which nature often gives to the plainest man. Proudness cheats all things, and overestimates the natural appearances. It forgets that simplicity solves the cause and the effect. Proudness looks for the large, the wonderful, the elevated, and so the real cause which lies in the unit of nature escapes it.

The man created for unlimited salvation has the cause and effect in himself and the highest powers of the soul.

The man who realizes this power and uses it seldom or never, weakens his own strength and looks for wisdom and knowledge where they are not. The learned throw away the kernel and write plays about the husks. The proudness of the learned and their dissensions concerning knowledge, turn them from the way of truth, which is not for the proud, but for those who, with an upright heart, are looking for knowledge to help humanity.

You, man and brother, whose soul is ordained for the reception of higher things, will understand me, and you, whose soul has not the same vibration, will not understand me.

You, in whose heart the germ of the good lies, will understand my language plainly, and further acquaintance with these writings will give you the key to larger secrets.

There are things in nature which are secrets to a great many, and will continue to be such to the ignorant and evil who would misuse the gifts of God's goodness.

BIBLE READINGS.

ST. MATTHEW.

Chapter vii.

15. Beware of false teachers, who come to you in the garb of sheep, while inwardly they are ravenous wolves.
16. By their fruits you will discover them. Are grapes gathered from thorns, or figs from thistles?
17. Every good tree yields good fruit; but the bad tree produces bad fruit.
18. A good tree cannot yield bad fruit; nor a bad tree, good fruit.
19. (Every tree not producing good fruit, is cut down, and cast into a fire.)
20. Therefore, by their fruits you will discover them.

“Beware of false teachers” is the admonition of the Lord Jesus. If there was ever a time in the history of the world when these words were of importance to all people, that time is now. We are in a time when there are in the world teachers of every shade of doctrine and morals known to the entire world; therefore this warning does not mean that you should not hear them, or that you should not examine their doctrines, but the context implies the exact opposite, and we read in another place that we should “Prove all things; hold fast that which is good.” If we should say to you, “Beware of false teachers,” it would simply mean that you should keep in mind that there are many such and that you should not open yourself unreservedly to any and all persons, but that you should weigh carefully every matter, and see to what extent it is good in view of the object that you have placed before you.

In other words, it is necessary for all persons, especially at this time, to have a definite, well defined purpose, and it is also necessary, in order to have that purpose what it should be, to have a clear understanding of God’s purpose in the creation of

the world* and the ultimate of man's existence. Having that knowledge clearly fixed in your mind, you will realize that it is to your advantage to be in harmony with that purpose, and if that purpose is the one for which the worlds were made, then there is nothing that is of truth but that which relates to that purpose. For, if God by a word created the world, and that word was the expression of that purpose, then all the laws of nature are the potentiality of that word. This being true, there can be nothing in existence the vital substance of which has not a tendency toward the carrying out of that purpose. Because of this we say there is no truth but that which relates to the divine purpose.

When you have the purpose of God clearly fixed in your mind and have made the decision to live in harmony with it that you may attain the ultimates promised, designed under the processes of that original purpose, then all the use you have for teachers is to bring harmony out of the chaos of thought that is now in the world and to put in order the truths relative to your purpose and to the divine purpose. Then when you ask yourself the question: What do I want to know? the answer will be ever present: You want to know just those things that relate to your own effort, and, in fact, what you want to know most is what to do next, because, as a certain poet said, "They (the angels) never know to-morrow's revelation over night." It is not necessary for us to know that which is for us to work out to-morrow, therefore the prayer, "Give us this day our daily bread," not give us to-day to-morrow's bread nor to-morrow's revelation. You have all that you can do to bring under subjection the physical body and the mind belonging thereto, and to hold in abeyance the psychic cyclone that is now sweeping over our land.

The Lord proceeds with the words, "By their fruits you will discover them. Are grapes gathered from thorns, or figs from thistles?" For instance, there are many at the present time in-

*Which is set forth in brief in the back of this magazine, and elaborated in pamphlet form (Sold by the Esoteric Fraternity).

tensely interested in the Oriental Wisdom Religion. The question should arise in your mind: Does that Wisdom Religion in all particulars conform to the divine purpose? Christ said, in verse eighteen, "A good tree cannot yield bad fruit; nor a bad tree, good fruit." Every tree is known by its fruit. What fruit have the Orientalists brought forth? Has God's kingdom been established on the earth? Have the people been elevated to divine sonship? Have they been made kings and priests unto God and rulers of the earth? Ah, how far short their religion has fallen! But does this say that there is no truth there that you want? Not by any means: they have many great truths, very valuable to you, which it would be well for you to collect, but remember the warning, "Beware of false teachers." Are they not good men? Certainly: some of them. The Swamis are very good men indeed, and they are bringing to the western world many vital truths, but is it the teacher that you want, or is it the truth that you are seeking? Decide this question for yourself, and if it is the teacher you are looking for, then it is not the truth, but a man, and if it is a man, then remember the words of the prophet, "Cursed be the man that trusteth in man, and maketh flesh his arm."

Again, we find a great variety of teachers in every sphere of thought, both in morals and otherwise, and the Christ said, the way to judge of them all is by their fruits. Are their fruits their habits of life, or is the fruit that which they bring forth, the knowledge and instructions they are giving to the world? Perhaps you may look out of your window and see two apple trees growing in the garden; one is very beautiful, having a symmetrical form; the other is gnarled and unsightly. Which is the better apple tree? Will you judge the trees by their appearance? Will you say to yourself that tree which is so beautiful is undoubtedly the better tree, because its habits of life are so regular and orderly? The Master said, wait until the fruit is ripe and judge it by its fruit. Perhaps when the apples on the

two trees are matured you will find that those on the beautiful tree are small and bitter, while the crooked and unsightly tree may bear large, luscious fruit, delightful to the sense of taste and smell, and when you come to eat the fruit, then you can decide which is the better tree. The Church has made the error of judging the fruit by the tree in place of judging the tree by the fruit, judging men by their appearance and by their actions in place of judging them by the vital truths that they bring forth, the knowledge that they have to give. Thus the Lord closes this warning with the words, "Therefore by their fruits you will discover them."

21. Not everyone who says to me, Master, Master, will enter into the kingdom of the heavens; but he who performs the will of that Father of mine in the heavens.

Here again we are necessitated to judge of that which we have heard all our life, of church doctrine and what has been called religion. The Catholic church especially has said to the world: "If you say 'I believe in Christ,' that is sufficient," Is that not equivalent to saying, "Master, Master;" but the Master says, not everyone who acknowledges him will enter into the kingdom of heaven, but it is he who performs the will of the Father in heaven.

For the past one hundred years the ministers and the people have made a hobby of the saying: "It is not by works, O no! it is not what we do, but it is our belief in Christ that will save us." Thus they are contradicting the emphatic statement of our Lord Christ. If it is not what we do, what does he mean when he says, "but he who performs the will of that Father of mine in the heavens"? This is works, is it not? It is doing and not saying.

Again, many in the church have been deceived into believing that the saying will save them, and not the doing. In other words, not by works, but by belief. But remember the emphatic declaration of him who is our master, our only teacher: it is he

who performs the works, lives the life; it is he who does right, not he who talks right, that will enter the kingdom of heaven. And what is the will of our Father in heaven? Are we left without a knowledge of this? Certainly not: the divine purpose as set forth in this magazine ramifies into every department of your life. Once you understand this purpose and then take up these teachings of the Christ of Nazareth, you may know the will, and not only must you know it intellectually and believe it in the heart, but you must perform it in your life: do the works.

22. Many will say to me in that day, Master, Master, have we not taught in thy name? and in thy name expelled demons? and in thy name performed many wonders?

23. And then I will plainly declare to them, I never approved of you. Depart from me, you who practice iniquity.

How many there are in the world at the present time who are working so zealously to "save souls," and who, by their zeal, seem to be expelling the demons and reforming the people, but you ask them concerning the divine purpose and they will say: "I do not want to know anything of those things, I want to know only 'Jesus Christ and him crucified.'" Ask them concerning the mission of Christ and they know nothing. They tell us that he was our vicarious atonement, and they say: "Because he suffered and died, we have nothing more to do, only to go on trying to convert men to the same thought and habit of life." The Lord Christ here says to such, "Depart from me, you who practice iniquity." He also said "I never approved of you." Stop and think, does the Lord Christ approve of you? Is that essential to salvation? Emphatically yes. How may you know that you are approved of the Lord, can you know it here and now? You certainly can. If you day by day and hour by hour compare your life and habit of thought with the teachings of Christ, especially those given in this wonderful sermon on the mount that we are now considering, and hour by hour make it the one object of your life to cause it to conform in all particulars to these wonderful teachings, and do it because you have an active,

earnest desire (prayer) that you may know, not only his will, but that you may do it, then it will not be long before he will send to you his angel with the vivid consciousness that you are approved of by the Lord. And not only will he give you the consciousness of your approval by him, but, as he said, he will send the Comforter, the Holy Spirit, that will lead you into all truth. In another place he calls this comforter the "Spirit of truth," which has been so beautifully compared by one to a bird in the bosom that would answer all queries and become a perfect guide to the pilgrim. We know from experience, and from the experience of many others, that as surely as any person will follow the teachings of the Christ wholly and implicitly like a little child, with the mind centered on God, he will receive this Spirit of truth that will abide in his bosom as if it were a separate consciousness and will become to him a perfect guide and instructor in all matters of divine truth, and this consciousness in the soul of such a one is worth more than all the treasures of the world, for it gives peace and joy even under the most trying circumstances, and though the world is dark and cloudy and storms sweep across the horizon of our mentality, yet deep down in the soul remains that calm, that perfect consciousness that we are approved of by him who rules the world, and not only that we are approved of by him, but that we are members of that holy family, that blessed Brotherhood of which the Christ was the Master and the door.

"Daily deed and daily thought
Slowly into habit wrought
Raise that temple, base or fair,
Which men call our character,
Build it nobly; build it well,
In that temple God may dwell."

CROSSING THE BAR.

By Alfred Tennyson.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

Each new year is a surprise to us. We find that we had virtually forgotten the note of each bird, and when we heard it again it is remembered like a dream, reminding us of a previous state of existence. How happens it that the associations it awakens are always pleasing, never saddening, reminiscences of our sanest hours. The voice of nature is always encouraging.

Thoreau.

THE POWER OF LITTLE THINGS.

By L. D. N.

How often forgetting the power of little things which cross our pathway, we pass them by. Only the soul who is capable of comprehending the minutiae, the small details so unbearable to one class of humanity, will be of using them as a stepping stone for grasping the true infinite power; for, first of all, it is power over the little things that leads, in the end, to power over the great.

To live on the spiritual plane means to keep oneself constantly in touch with with all sweetness, all purity, all love.

The man or the woman who is discourteous, unkind and selfish toward the least of the little ones of Christ, is obstructing the very Christ-currents in his or her own aura and making it impossible for the potency therein to manifest itself. No truer estimate of a great soul can be made than by watching his attitude toward the small vexations of daily life, those unexpected trivial things that are capable of tearing down the walls we may have made about ourselves and leaving the soul naked in the silence that falls upon it after the stress and storm of those battering, disintegrating little worries and cares that pile up like a pathless mountain thickly covered with brambles and briers, that sting and tear till the mind grows desperate in contemplation.

We think a man who goes into the desert to fight bravely with the wild beasts of his own soul, a hero who is worthy of the power which he hopes to win. But he never will or can win unless he has first overcome the daily trials that stay his feet. like a quagmire, while his life is environed by his fellow-man. For he will find nothing in his brothers that is not in his own

individual nature, and it is only the clashing of evil thoughts, one against another, that produces the friction between himself and his fellows. The natural tendency of the human race to look for its object of worship, its "holy temple", and the fulfilling of its sense of duty, either to the heavens or to some point distant from the individual point of vantage, is not easily understood. This looking without may have been brought over from forgotten past ages when there was a wider separation; when man had lost his heritage and the scales of evolution had not yet turned. But all the true spiritual teaching proclaims the God within humanity, the duties to the brother, neighbor and friend. One never finds outside of himself what is not within, and as long as there is a wrong to be righted, a sufferer to be healed and comforted, a child to be taught, or, in wider terms, any string of the harp of brotherly love yet to be attuned to the vibrations of universal love, we have a service to perform for our brother. If one is inclined to shirk, he gains nothing; for nature herself will force him to a bare fight for existence on the physical plane; if he has been false to his higher self and wasted those opportunities for development which would have given him power over her forces, and if he has lost his place in the army of the upper spheres, then to have lost that power and place means a temporary separation between the warrior, the real self within, and the lower personality.

There is no inactivity, no cowardice, no selfishness in the nature of the warrior; with the knowledge that he cannot fail, there is only the great desire to win. To look for the warrior within, the lower personality must stand in an attitude of attention. On the physical plane this is sometimes a very wearisome manoeuvre, and none the less trying, when applied to the plane of soul, are these long hours of alertness, when the tired mind and body begin to long for the undulating meadows of life. But these are mirages most deceptive in their beauty and seeming peace; for there is no peace in them for the soul, the true

warrior ; and, by taking off his armor and lying down to enjoy narcotic stupor of ease, the soldier misses the true warrior to whom he has called and for whom he has waited long. For his cry will not fall on that listening ear unless the lines of true knowledge have been laid ; and in the feverish hurry of the coming fight his senses will reel and fail ; confusion of friends and foes will ensue, and when the day is over his body will be found upon the battle-field, devoid of spiritual life. But when he has once found or been found by the warrior, has become one with him, the last vestige of instability will disappear ; for then will come a recognition of eternal truth, a sure knowledge the cause and purposes of the Infinite Father-love that lies just beyond the field of battle ; a living faith that no blow will be struck amiss, no charge lost, and on the banner which he carries will be inscribed in living flame the word "victory" ; victory over all those trials which lie in his pathway.

"What news ! how much more important to know what that is which was never old ! 'Kieou-he-yu (great dignitary of the state of Wei) sent a man to Khoung-tseu to know his news. Khoung-tseu caused the messenger to be seated near him, and questioned him in these terms : "What is your master doing?" The messenger answered with respect, "My master desires to diminish the number of his faults, but he cannot come to the end of them." The messenger being gone, the philosopher remarked : "What a worthy messenger ! What a worthy messenger !" "

"Nature is terribly masterful in her efforts to achieve. She makes a thousand apple-blossoms to get one apple, and as yet we do not know just the exact ingredients or proportions that God puts into the alembic of life when he wishes to create a great soul."

CORRESPONDENCE.

We publish the following letter and table because there has been considerable attention given by some to the change of the breath from one lung and nostril to the other lung and nostril. The Hindus have long observed this change, but so far as we know there has never been any knowledge obtained by them concerning the law governing it, and we believe that if we can get a number of tables or statements like the following from those who are carefully watching and experimenting on the change of breath, we will be able to get some knowledge of the law governing it, and it may be of great use to the world. We would like those who pay attention to this and write us concerning it to be those who are comparatively free from catarrhal affection of the head, because that is apt to create abnormal conditions in breathing.

Our friend made out a table similar to the one given below, which facilitated keeping a record, as he only had to insert the figures and letters in the squares. Of course we know there must be a portion of the time when persons are intensely engaged, or during sleeping hours, *et cetera*, in which the record cannot be kept, but if a number will make up a statement and send it to us, we think it will be sufficient data to get pretty near the law governing the change of breath. We hope to hear from many on this subject. [Ed.]

Denver, Colo., Sept. 28, 1904.

The Esoteric Fraternity.

Dear Brothers: Acting on your suggestion in "Editorial" Sep-

tember 1904 of BIBLE REVIEW and accepting the conditions therein set forth as to publication or non-publication of the matter, I submit the following: "Solar Biology" (edition 1892), page 87, reads:

"We might, with profit, dwell upon the power and importance of the breath, not only in its relation to physical health, but in its bearing upon mental and spiritual unfoldment and exaltation as well; but we judge that this brief allusion will be sufficient for our present purpose, and that in consideration of its importance, will not be deemed out of place."

For some time past I have noted the action of respiration, the change from one lung to the other and to both, the air gaining entrance and exit through one nostril, then through the other, and through both. I am not aware of any law governing this, but infer from the above quotation from "Solar Biology," that there is a law governing the same, and that respiration may also become an index to mental and spiritual or soul unfoldment.

Are you in a position to give any light on this?

My observations I have reduced to statement form and enclose herewith a copy covering thirty days, from July 26, 1904, to August 25, 1904 inclusive.

Explanation of the statement, the letters, and abbreviations indicate as follows:

- l. denotes activity of the left nostril only.
- r. " " right " "
- b. " " both nostrils.
- l. l. r. " " left nostril stronger than the right.
- r. r. l. " " right " " " left.

The Time, a. m. and p. m., is Denver or Mountain Time.

Fraternally yours, F. F.

Mountain Time.

AUG.													
26....	a.m.	5 15	7	9	12	p.m.	1	5	9				
		l.	l.	l.	l.l.r.		l. r.	l.l.r.	l.l.r.				
27....	a.m.	1.30	6	7	9	12	p.m.	1	5	12			
		l.	r.	r.	l.	.		l.	l.	r.			
28....	a.m.	2.15	7	9	12	p.m.	1	5	9	10			
		r.	l.	.	l.		l.l.	l.	l.l.r.	b.			
29....	a.m.	2	5 30	7	9	12	p.m.	1	5	9			
		l.	l.r.	l.l.r.	l.	l.r.r.		l.	l.l.r.	l.			
30....	a.m.	6	7	p.m.	9								
		l.	l.		l.								
31....	a.m.	7	9	12	p.m.	9							
SEPT.		l.	l.	r.r.l.		l.l.r.							
1...	a.m.	2	3	5	6	7	9	12	p.m.	1	3	5	
		l.	r.	r.	r.	l.	l.	l.		l.	b.		
2....	a.m.	2	3	6	7	9	12	p.m.	1	3	4	5	
		l.	l.	l.	l.	l.	b.		b.	b.	b.	l.l.r.	
3....	a.m.	6.30	7	9	12	p.m.	1	5	8.30	9	11		
		l.	l.	l.	l.		b.	b.	r.r.l.	l.	l.		
4....	a.m.	7	9	9.30	12	p.m.	1	3	5	9			
		l.	r.r.l.	b.	b.		r.r.l.	b.	l.l.r.	l.			
5....	a.m.	7	12	p.m.	1	2 30	5	9					
		l.	l.		r.r.l.	l.	r.r.l.	l.					
6....	a.m.	3	4	7	9	9 30	12	p.m.	1	5	6.80	10½	
		r.	l.	l.	l.	b.	r.r.l.		b.	l.	r.r.l.	r.	
7....	a.m.	2 15	3.15	4.15	7	9	10½	12	p.m.	2	3	6.45	
		r.	r.	r.	l.	l.	b.	b.		b.	b.	l.l.r.	
8....	a.m.	5.15	7	12	p.m.	1	2.15	3	5	7	10½	11	
		l.l.r.	b.	b.		b.	l.l.r.	l.	b.	l.	l.	l.	
9....	a.m.	5	7	10	11	12	p.m.	1	2	3	4	5	
		r.	l.	r.r.l.	r.r.l.	r.		b.	l.	r.r.l.	r.r.l.	l.l.r.	
10....	a.m.	1.30	6	7	8	9	11	12	p.m.	1	2.15	8	
		r.	r.r.l.	l.r.	b.	l.l.r.	b.	r.r.l.		l.l.r.	r.r.l.	l.l.r.	

Fort Clark, Texas. Oct. 31, 1904.

Esoteric Fraternity, Applegate, Cal.

Gentlemen: When the writer has become a more perfect master of himself, he will be glad to address you as "Brethren," also, but I find the influence of sensation is not yet fully controlled. However, I will yet be what I will to be, if it takes eternity.

* * * It is true I have been rather busy here in hospital work, and hardly had time to finish the "Narrow Way", but read the others.

There are many who benefit by your "Practical Methods".

* * * * Am pleased to say my wife is fully persuaded to your religion and determined to have your larger publications, so you may imagine how thankful I am to have her seek with me a perfect love.

I will not weary you with personal matters, but suffice to say that army life has kept us separated much of the time, and even now, after five years of married life, we find it was a blessing; for the perfect physical love is not to be had without the love that knows no sensation but spiritual and mental vibrations.

We have found the Inner Light, and it surrounds us completely, and we are determined to so exclude sensation, that we may live in this glory; for until capable thereof, we shall be separated.

* * * * There are some noble and teachable boys in the army, many of them living much more purely than the majority of civilians.

With growing regard for you and your doctrine,

Faternally,

L. J. R.

BOOK REVIEWS.

Thoreau's Thoughts, Selections From the Writings of Henry D. Thoreau, 153 pages, cloth and gold. Published by Houghton, Mifflin & Co., Boston, Mass. Price \$1.00.

This little book, we believe, will be found of special value to our readers; it is full of fine, practical thought to the overcomer. It is just a handy size for the pocket, and the matter is so arranged that it can be read with profit anywhere. Such expressions as the following run all through the book:—"If you would avoid uncleanness, and all the sins, work earnestly, though it be at cleaning a stable. Nature is hard to be overcome, but she must be overcome."

"Provided you think well, the heavens falling or the earth gaping, will be music for you to march by. No foe can ever see you, or you him; you cannot so much as think of him; swords have no edges, bullets no penetration, for such a contest."

"In your mind must be a liquor which will dissolve the world whenever it is dropt into it. There is no universal solvent but this, and all things together cannot saturate it. It will hold the universe in solution, and yet be as translucent as ever."

We are charmed by such a book; it is food for the soul.

How to Live Forever, by Harry Gaze. 200 pages, cloth, \$1.25. Stockham Publishing Company, 70 Dearborn St., Chicago, Ill.

While there are some helpful features to this book we do not believe it would prove of any special value to those already living the regenerate life.

Concerning Human Carnivorism. By Rev. J. Todd Ferrier. Cloth, 116 pages, price 40 cents.

This is an excellent work on vegetarianism. Address, The Order of the Golden Age, Paignton, England.

Balthazar The Magus, by A. Van Der Naillen, author of "On the Heights of Himalay", and "In the Sanctuary". 286 pages, cloth, illustrated. Price, \$1.50. Published by R. F. Fenno & Co., 9, East 16th st., New York City.

Worry, Hurry, Scurry, Flurry Cured. By William E. Towne. 32 pages, paper 25 cents. Address, William E. Towne, Holyoke, Mass.

In this little book of 32 pages the author has condensed and stated in simple words self-evident, timely maxims and helpful truths which are usually only found by much reading. As a constant companion and reminder it should be helpful to all.

EDITORIAL

We have a matter that we are in duty bound to bring to the notice of our subscribers, which we regret to be necessitated to speak of. A man came here some time ago and stayed but a short time; after he had been sent away, however, a friend of ours in San Francisco informed us that he had a copy of our mailing list; he had evidently gone into the office some night and copied it unknown to anyone, and we were informed that he was trying to sell it. As he is very angry with us because he was sent away, he is disposed to do all he can to injure us, therefore if any of our subscribers receive a letter from him he will be prepared to accept it for what it is worth, being forewarned is being forearmed. There is no use in giving his name as he has a number of aliases; we have reason to believe also that he is a regular confidence man and we hereby warn our subscribers lest they be deceived by him.

We regret to be forced to give this warning and will try hereafter to see to it that our subscription list is not accessible to anyone outside of our office force.

Tuition by correspondence
in
Greek N. T. and Hebrew O. T.
in any part of the world, is given by
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We of the Fraternity have had the transits of the moon figured out for us each month, and we find the table so convenient that we are satisfied that many who are looking into "Solar Biology" and even astrology will find it useful. We have therefore decided to publish the table of the moon's transits each month.

The first column of the table simply gives the sign of the moon and of the earth; the second column, the signs of the zodiac; the third, the day of the month; the fourth, the hour of the day, and the fifth, the minutes; meaning the hour and minutes of the day on which the change from one sign to the sign following takes place. In this case we give the time at Washington, and each person, no matter where he lives, can very readily calculate the difference in time between where he lives and Washington time, and to facilitate this, we give the following table.

When it is noon at Washington, D. C. (sun time), it is the following time at the places named:

Bangor, Me., 12.33 p. m.	Milwaukee, Wis., 11.16 a. m.
Concord, N. H., 12.22 p. m.	St. Louis, Mo., 11.07 a. m.
Montpelier, Vt., 12.18 p. m.	Topeka, Kans., 10.45 a. m.
Boston, Mass., 12.26 p. m.	Omaha, Neb., 10.44 a. m.
New Haven, Conn., 12.17 p. m.	Des Moines, Iowa, 10.53 a. m.
New York City, 12.12 p. m.	Minneapolis, Minn., 10.55 a. m.
Philadelphia, Pa., 12.07 p. m.	Cheyenne, Wyo., 10.09 a. m.
Richmond, Va., 11.58 a. m.	Helena, Mont., 9.40 a. m.
Wheeling, W. Va., 11.46 a. m.	Seattle, Wash., 8.58 a. m.
Wilmington, N. C., 11.56 a. m.	Portland, Ore., 8.57 a. m.
Columbia, S. C., 11.44 a. m.	Santa Fe, N. M., 10.04 a. m.
Atlanta, Ga., 11.31 a. m.	Denver, Colo., 10.08 a. m.
Mobile, Ala., 11.16 a. m.	Salt Lake City, 9.41 a. m.
Memphis, Tenn., 11.08 a. m.	Prescott, Ariz., 9.38 a. m.
Vicksburg, Miss., 11.05 a. m.	Carson City, Nev., 9.10 a. m.
Little Rock, Ark., 10.59 a. m.	San Francisco, Cal., 8.57 a. m.
Austin, Tex., 10.39 a. m.	London, England, 5.08 p. m.
Louisville Ky., 11.25 a. m.	Liverpool, England, 5.04 p. m.

Columbus, Ohio, 11.36 a. m. Glasgow, Scotland, 4.51 p. m.
 Indianapolis, Ind., 11.23 a. m. Brisbane, Queensland, 3.20 a. m.
 Chicago, Ill., 11.17 a. m. Bombay, India, 10 p. m.

We have depended upon the map for the Longitude of the above places, and, in some instances, there may be an inaccuracy of a minute or two.

Washington, D. C. Time of Cusp Transits. December 1904.				
Body	Enters	On		
		day	h	m
☽	♈	1	4	24 p. m.
	♏	3	6	53 p. m.
	♏	5	9	29 p. m.
	♏	8	1	38 a. m.
	♏	10	8	44 a. m.
	♏	12	7	21 p. m.
	♏	15	8	9 a. m.
	♏	17	8	24 p. m.
	♏	20	5	48 a. m.
	♏	22	11	58 a. m.
	♏	24	3	54 p. m.
	♏	26	6	53 p. m.
	♏	28	9	47 p. m.
	♏	31	1	3 a. m.
☼	♏	22	1	11 a. m.

BIBLE REVIEW.

Vol. III.

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No. 4.

GOD GLORIFIED IN THE MENTAL FACULTIES.

By W. S. B.

It is all the more necessary in these days when the affairs of men are in a troubled state, as never before, that God's people should clearly understand his purpose concerning them. They should be able to withstand evil and have their minds serene and peaceful when disturbances about them are shaking the foundations of society.

It is not always an easy matter to keep a quiet and tranquil mind when mental disturbances about us threaten to carry us to destruction. It is here that our spiritual strength may be manifested and our knowledge of God used to enlighten us along the way of life.

We should have a clear understanding on these two subjects,—mental strength, and the correct use of our brain powers. Many see the importance of living the regenerate life in the physical body as it relates to the proper use of the physical organs, but do not so clearly comprehend that to glorify God by the use of the mental powers the regenerate life is necessary. The body, his temple, must be wholly clean. We suffer with so-called mental and nervous disturbances which threaten to dethrone the

reason, and we are often unaware that these are the results of disobedience to God and the gratification of self in the use of the mental powers.

When Christ was led by the Spirit into the wilderness where he abstained from food, the adversary tempted him to disobey God's order that he had arranged for him and gratify self by turning the stones into bread. Our Savior was too well acquainted with God to attempt to supply anything that the Father withheld. He knew the Father would supply his need at the proper time. In like manner, we should await the time that the Father sanctions for the expression of our thought. We act contrary to the will of God by using the mental faculties at the wrong time and in the wrong way. We gratify self and do not wait for the Spirit to bring about the opportunity wherein we will be blessed.

For instance: suppose God has led us through a more or less difficult and painful experience. After it has passed and been finished, instead of resting the mental faculties and leaving the whole matter to him "who worketh all things after the counsel of his own will" (Eph. i. 11.), we gratify self by living our troubles over and over again, making an opportunity for self-pity, which is out of God's order, and frittering away precious mental power that he may intend for other and higher purposes.

Again, God gives us a piece of work to do; and, during the time we are occupied with it, he means us to do it in such a manner that we will glorify him. Instead of this, we selfishly resolve to overwork ourselves, body and mind, by a too intense use of our powers, in order to complete the task in a short time. This tendency to sinful haste often takes the form of dividing the attention, part of the mind being devoted to the work at hand, and part to the planning of new work, until we sometimes find ourselves in the distressing mental situation of thinking of two things at once. The result is that neither is done well. The

correct use of the judgment, imagination, and memory is interfered with. Our faculties get beyond our control like a runaway steed. We have "lost our head." Thus we gratify self in our work and not God, and are led into excesses. We forget the command, "Whatsoever ye do, do all to the glory of God." (I. Cor. x. 31.) We may be ignorant of the fact that we should thus honor and obey him, but the punishment follows just as surely to the ignorant who sin as to those who sin knowingly.

These mental excesses often become habitual: the more they are yielded to the more firmly fixed they become. Nervous symptoms of many kinds manifest themselves, and we have an unaccountable depression of mind and prostration due to low nerve power, then life is indeed a burden: no strength is left for the true mental and physical labor that is required of us. We are lost in an idolatrous struggle for self. Our life is one continual selfish introspection of our mental and physical condition. Opportunity for service to others seems to be beyond our reach. We are haunted with fears of insanity and are miserable. O, that we might learn to praise him with all our powers,—body, mind, and spirit! What a weight would be lifted from many sinking hearts!

Some will say, "Yes: it is all very well to tell us not to do these things, but we are now down in the mire. How can we get out?" There is only one way out of this sin of abusing the mental faculties, as there is only one way out of all sin, and that way is by our Savior, Jesus Christ. The way is by the cross, a daily burden, but which lightens as we get closer to him. First of all we must be perfectly willing that he should have his way with us in all things,—mental power, physical power, worldly goods, health, and everything we hold most dear. His will concerning these things must be our will and we must be content to await his convenience for their use. The Spirit will make this known to us, and we will be free from that inward sense of condemnation that accompanies the misuse of our

powers. We can then begin to ignore any abnormal mental action that may intrude upon our consciousness, while before, when we carried the load of our well-being ourselves, we yielded to it and worried about it: this is the way we bear the cross.

The adversary may repeatedly thrust the burden back upon us, but we must refuse to take it as we have left it with Christ. We may find ourselves at times unconsciously carrying the old burden, but as soon as its presence is recognized, it must be promptly cast upon him. The freedom of our powers resulting from this permits us to labor in love for the benefit of those about us. The Spirit makes each step plain as we go onward. Self begins to be forgotten. Interest in others increases. Mental and physical strength appears where once was weakness. In the service of the Master, pain and discontent give place to happiness. Results may come slowly, but as it is God that "worketh in you," he will faithfully perform. It may be necessary for us to learn patience, but we may wait in faith, standing firmly. The experience will probably be severe and will crucify self, but this is what the way of the cross means. We need not fear, for he "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I. Cor. x. 13.)

In this way, we will get out into a broad place, free from self-concern and self-consciousness. We will cease struggling to gratify self, mentally and physically, the Spirit will enter in and we may hear the "still small voice" that directs to the way of Life.

God! Thou art love! I build my faith on that.
So doth thy right hand guide us through the world
Wherein we stumble.

Robert Browning.

BIBLE READINGS.

ST. MATTHEW.

Chapter vii.

24. Therefore, whoever hears these precepts of mine, and obeys them, he will be compared to a prudent man, who built his house on the rock;

25. For though the rain fell, and the torrents came, and the winds blew, and rushed upon that house, it fell not, because it was founded on the rock.

26. But everyone who hears these precepts of mine, and disobeys them, will be compared to a foolish man, who built his house on the sand;

27. For when the rain fell, and the torrents came, and the winds blew, and dashed against that house, it fell, and great was its ruin.

In this closing part of his wondrous sermon, Jesus states the results of obedience and of disobedience to his precepts, not because they were his precepts, but because they are the only way possible by which man may become a spiritual being. You may begin with the first precept in this great sermon and take each one and carefully consider its opposite and you will find in every case that the opposite is an evil which necessarily separates man from a conscious unity with the Spirit. Not only with the spirits of just men made perfect in the heavens, but also with his own spiritual consciousness, his own higher self, for man must so live that his own higher self will justify him in everything or else the spirit of condemnation will blind his eyes, crush out all the consciousness of the Spirit, and throw him into the struggle and combat of life, so that nothing but the clamor of the senses may be heard or sensed by him. It is because of this that Christ said, "Whoever hears these precepts of mine, and obeys them, he will be compared to a prudent man, *et cetera*." Because, if we were created by the word of God, in whose word were the qualities which these precepts inculcate or stimulate and bring out, then it is impossible for

any man to be in harmony with the currents of his own life and the source of his own being unless he carefully compares his life with these instructions and causes all his thoughts, desires, and actions to conform to them.

When one has thus caused his whole life to conform to these instructions, then he will find that he has come into conscious touch with the Spirit of the Highest, the Spirit of God. These precepts are a method by which the spirit of man and the Spirit of God become one; not that they were ever separated, but man becomes conscious of his own spiritual nature and of his oneness with the Father. And, as all power in heaven and in earth is in God, in Spirit, therefore whoever hears these precepts and obeys them will, as Jesus said, be like a house built upon a rock which will not fall even though the rain falls, the torrents come and the wind blows, and rush upon it, because through these instructions man finds his secure abode, his all-sufficient help, the almighty power of his heavenly Father.

The sceptic will read these words and sneer at the idea of our heavenly Father, but he who has enough of the Spirit of God in him, or, in other words, who has grown, developed and become refined sufficiently to have the slightest shadow of a spiritual consciousness, will feel the reasonability of these precepts and will be caused to follow them until the consciousness, the realization and knowledge of the power of the Spirit will begin to awaken in his or her soul, so that it will no longer be a belief, a blind faith, but it will be a matter of absolute knowledge that there is a God, an almighty intelligence, and an all-controlling power, and that that all-controlling power has an embodiment, a form, in the Elohim who created the world, in the Masters who have developed to become one body, which is the embodiment of the perfect Spirit of the Almighty.

There is a knowledge that you will thus obtain which will enable you, with eyes that are more perfect, that are clearer in their perception, more absolute in their revelation of knowledge,

to see God more perfectly than is possible with the physical eye or senses; as it was said in the Revelation, "And they shall see his face; and his name shall be in their foreheads." We need no revelation concerning the material things by which we are surrounded, because we see them with our eyes, feel them with our hands, and all the five senses unite in making manifest to us the things with which we have to deal in the material world, but there are finer and more perfect senses than the physical senses of seeing, hearing, tasting, smelling, and feeling; there is something that transcends each and all of these senses: transcends them in being as much higher and finer and more perfect as the heavens are higher than the earth. When these senses are awakened within you, when these faculties are alive and active within you, then you will perceive that the knowledge revealed to your consciousness of God and of the Spirit world and of the powers and glories of that world are so much more real, so much more tangible, that you will realize the knowledge that you have derived through the five senses was uncertain, indefinite, and imperfect, and that the materialists who, with so much pomp and pride sneered at you as a poor, ignorant bigot, are to be pitied for their blindness, their ignorance and their egotism. It is these whom the Lord here compares to those who build their houses upon the sand, for when any of the vicissitudes of life overtake them, they become weak as children and are subject to all the ills to which flesh is heir. Yes, truly, the comparison is correct: the house will fall, and great will be the ruin, for, as we have tried to show in former articles, there can be no continued consciousness, if it is made up wholly and exclusively of the things of this material world, because this material world is constantly changing; it is changing to such an extent that even memory cannot be immortal.

Living means knowing, and knowing is the opposite of memory, which causes the individual to dwell in the experiences of the past. The materialists have scarcely anything but memories,

and it has been truly observed that when men and women have passed the meridian of life and begin to descend toward the grave, they begin at once to live in the memories of the past. Do you know an old man who does not delight in entertaining you by the hour with what he has done, has been, and has known in the past? This is the surest mark of the beginning of dissolution in man.

When the Christ came he said, "I am come that they might have life, and that they might have it more abundantly." Again, he said, "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die." By this comparison we are brought face to face with one of two facts: Either that the fathers who ate manna in the wilderness are dead, spiritually and physically, beyond the hope of resurrection, or else Jesus meant that those who followed him wholly and were partakers of the qualities of his life and mind would never see death, they would never die as the fathers did in the wilderness.

Now, if Christ came, as he said, to bring immortality to light, and if, as the apostle said, "For as in Adam all die, even so in Christ shall all be made alive," then the fact is clearly seen that, as the body died through Adam's sin so will it be caused to live through the righteousness of Christ. Thus it is apparent that the teachings of the Christ are absolutely perfect; that they are perfect not only in a moral sense, for whoever obeys these precepts will be like a house built upon a rock, which none of the storms and vicissitudes of life can move, but also that this physical house, which is his body, will be founded upon the rock of immortal existence.

Did you ever think that Christ's life in the world was one of continued demonstration of the fact that, sickness, pain and death had no power over him? That demonstration was so perfect that he not only held his own body in all the health, vigor, and strength of manhood, but was able to give to all who

asked him the same life and health and physical power. Thus you see that whoever follows these teachings will find immortality not only of the soul, but also of the body. In other words, the spiritual man will become master and able to hold the body and use it and control it and make it whatever he wills it to be, and the spiritual consciousness will become so perfect that the body will be so refined and attenuated that it will be a spiritual body.

28. And it happened, when Jesus had finished this discourse, that the people were struck with awe at his mode of instruction;

29. For he taught them as possessing authority, and not as their scribes.

When persons read or hear thoughts of an author, if they are not actively combative toward him, they will be impressed with one of two things. If the writer talks of those things that he simply believes, without any real knowledge of the subject, there will be a doubt on the part of those who hear him, for they will even partake of his own doubts, but on the other hand, if a teacher or writer knows of the things whereof he speaks, he will not speak uncertainly, but directly and positively so that persons hearing him will be convinced of the truth. These were the impressions that were made upon the minds of those who heard the words of the Christ, and these will be the impressions made upon all those who read them, if they are not actively prejudiced against them, either through selfishness, desire for self gratification, or some of the forms of self desire.

The Christian people have avoided a perfect carrying out of these teachings by being taught that it is impossible for man to live up to them perfectly in this life. Thus, when they read the words they read them as if they were spoken to someone else and not to themselves; as though they had no bearing upon their own lives. On the contrary, you should take these teachings and read them and remember that Christ is speaking to you and that he is not imposing some task too great for you to accomplish, but that provisions have been made to make it possible under all circumstances for you to live up to these teachings perfectly.

The way they are made possible is suggested in the words of the Christ when he said, "Verily I say unto you, there is no man that hath left house, or parents or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Again, he said, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. * * * * Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Not only did he teach that anyone,—whoever he or she may be, who will lay hold on these teachings and will practice them in his life, no matter what it may cost or where it may lead him,—will be provided for and all the necessities of life given him, but he will have a power to do and accomplish through the life in himself, even as he, Jesus, had in himself.

Thus God has not only provided methods by which you are instructed in the way, but there is also provided for you all that is necessary, and if, when you live the life, all your friends and relatives and all that you love turn against you, you will be abundantly provided for, for the Spirit of God is able and will cause all things to work together for your good.

Peace be with you.

Let us spend one day as deliberately as Nature, and not be thrown off the track by every nutshell and mosquito's wing that falls on the rails. Let us rise early, and fast, or breakfast, gently and without perturbation; let company come and let company go; let the bells ring and the children cry,—determined to make a day of it.

Thoreau.

TRUE LOVE.

By Abijah.

Shortly before his crucifixion, Jesus said, "By this shall all men know that ye are my disciples, if ye have love one toward another." What is the basis of this love and what is its nature? When we try to love, simply because we are told that we should have love one toward another, it seems that we do little more than to arouse old animal antagonisms and our attempted love seems more or less artificial, pretentious and affected. Forced love may be better than no love, but it is not pure love. It is more or less sentimental and for show. Pure love springs up without effort, is spontaneous and cares little for the manner of its manifestation. In speaking of love Jesus certainly meant pure love, for there was nothing that he hated worse than pretense. Often the love that members of a band of robbers bear to one another is a pure love,—purer than the love found in many religious circles. Love, to be pure, must serve a purpose, must be of use and not simply be an explosion of the feelings into the air. The use which pure love serves is to so harmonize and bind together those among whom it exists as to cause them to act as one mind. Pure love exists in a body of people only when each member of it is all absorbed and interested in one common object to be accomplished. Then each one's personal peculiarities sink out of sight and each one's individuality is honored and respected by every other one and looked upon as an indispensable part of the whole. As we, having been called to become members of the Christ body, make the purpose of that body the one and only purpose of our everyday life to the letting go of every personal advantage, ambition, or pre-

eminence, we will have love one toward another,—pure, natural and useful.

There are also many grades of love. The love of which Jesus speaks is not only pure, but it is the highest grade of love known to earth. The love that exists among a band of robbers may be altogether pure, but it is of a low grade. The motive of one's love determines its grade. Also the higher the grade of love, the more intense and harmonizing is it and the closer does it cement the individuals together. Something might turn up that would soon rend a band of outlaws asunder. But as Paul says, "Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? * * * Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creation shall be able to separate us from the love of God, which is in Christ Jesus our Lord." It is in the bands of such a love that the body of the Christ is to be formed, against which the gates of Hades shall not prevail.

One having partaken of that life-giving substance which Christ said he would give to those who obey his voice, cannot condemn nor belittle a fellow disciple who has a temperament or manner that does not just harmonize with his own peculiar nature, without noticing that there arises within himself something that makes remonstrance against such a trend of thought. Deeper than the discord of personal peculiarities, which is destined to fade away, there exists a mutual understanding that our lives are one. "For in one Spirit were we all baptised into one body * * * and were all made to drink of one Spirit."

A FEW EXPERIENCES.

By Wm. E. L. Barabino.

All my people, including myself, were baptized into the Catholic church; after I had taken my first communion I followed the teachings of my church faithfully for several years, then I began to feel a great longing for something more spiritual; but always finding the same old thing, I naturally became very tired of it. Not discovering what I craved, I took to visiting other churches, with no better results, until I finally dropped them all; and it is now thirty years since I have worshipped in a church.

But during all this time I have been in the habit of frequenting the temple not made with hands; and in this I was guided by my soul's desire for a greater light. This communion has brought me face to face with my heavenly Father and the great power that is within myself and all humanity. The ministers of all denominations have failed to do as Jesus and his apostles did,—instruct their people in the knowledge of the power within, and their true relation and oneness with their Creator.

In my youth I was a slave to my religion, in the sense that I was constantly on pins and needles lest I might commit some sin deserving everlasting punishment and, to cap the climax, be cast into the depths of everlasting hell. Thus my church taught at one time that God was a great tyrant and at another time a great and merciful Father, and it was this very inconsistency in her teachings that impelled me to search for more light, and I spent many years hoping to find the truth concerning myself and my fellow man,—for we are all one and inseparable.

At last this great truth came to me,—that I am inseparable and one with God, diseaseless, deathless, even as he is, possessing all power, and possibilities to unfold into the highest spiritual

realms; and to indefinitely continue in attaining more, and still more glorious truths through all the blessed eternity. And there is no power on earth to influence me to turn back to the old order of life; for so long as we remain in the old beliefs we suffer all the disagreeable conditions arising from the fact that they are the creation and result of our own perverted, ignorant thoughts dating back for long ages.

In this twentieth century there are thousands of souls possessing a riper and more developed spirituality than was known in all the ages of the past, and who readily see, feel, and accept the new life, which is the only real life,—the life of truth. We should consider it our sacred duty to develop this life to the limit of our highest conception; and by persistence and daily effort we are able to cultivate and unfold our mental faculties to a still higher conception of the real life, or law of being, until we realize the possibility to accomplish our highest ideals.

The majority of the race are yet living in the old order of life. The highest aristocrat, or the so-called ideal society, is but a feeble expression of what civilization will be when man is educated in the knowledge of his oneness with the Creator.

The real order of life is manifested by the Divine man within,—Christ within every member of our race, embracing those from every nationality, class, or station in life, representing every religion, creed, and doctrine: for we are all one and the same, linked to the one Eternal Life Principle.

An imperturbable demeanor comes from perfect patience. Quiet minds can not be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.

Robert Louis Stevenson.

THE CHRISTIAN RELIGION.

III.

We quote the following from a series of Bible Reviews given in "The Esoteric." This article was published in the June number, 1892. While we know that it strikes at the very root doctrine of the Christian religion, yet we also know that that doctrine contravenes the most explicit teachings of the Lord Jesus Christ, and destroys the validity of all the truths concerning the Christ that is to come, and establishes image and flesh worship.

When Jesus said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world," those who heard him murmured and said, "How can this man give us his flesh to eat?" Then Jesus answered, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." Ever since that time, however, the thought has been active in the minds of the Christian people that the flesh of Jesus is the Savior and that it was actually necessary to eat the flesh and drink the blood, therefore came into existence the doctrine of the transubstantiation of the wafer and wine into his actual flesh and blood, but even were they thus transubstantiated to become his actual flesh and blood, he said it would profit nothing.

The words of the Lord by the prophet have been ringing down through all the ages: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord," yet the people have been deaf to this warning and have ever had their eyes fixed upon the person of the man Jesus, as the only savior; whereas, in reality, it is the spirit that occupied the body and not the body, in which we are especially interested. But more of this anon.

We publish the article just as it stands in "The Esoteric." While the beginning of it would seem irrelative, yet in reality it is important in connection with the thought embodied. [Ed.]

GENESIS.

Chapter xxi.

1. And Yahveh visited Sarah as he had said, and Yahveh did unto Sarah as he had spoken.

2. For Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken to him.

In a former article we referred to the superordinary power that these messengers were sent to exert over the conditions of Abraham's and Sarah's life. In the first verse quoted we read, "and Yahveh did unto Sarah as he had spoken."

It does not state what he did, but we must remember that in this account there is nothing said about the personal return of the messengers, as some of the surface-reading radicals would have us believe; but on the contrary the account explicitly says it was Yahveh, which, according to the Hebrew understanding was the almighty and all-pervading mind and spirit of the universe,—Creator of all things. Therefore we have here presented an idea of superhuman intervention—shall we say "overshadowing" similar to the account of the conception of Jesus the Christ? For Jesus (John x. 34) answers the Jews' criticism for claiming himself to be the son of God, by quoting Psalm lxxxii. 6, saying to them, "Is it not written in your law, I said, Ye are gods?" He further argues with them, "If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

And Psalm lxxxii. 6, reads as follows: "I have said, Ye are gods; and all of you are children of the Most High."

Now here it appears that Jesus inferentially said there was an "overshadowing" by the Holy Ghost—or Spirit—at the time of the conception of Isaac as fully as at the time he himself was conceived; for his answer was as much as to say, or at least conveys the idea,—I am claiming no more than your Scriptures claim for you, and then he emphasizes the truth of the

Scriptures by saying, "and the Scripture cannot be broken."

But some will argue that the children of Adam were also called the sons of God—yes: that is true. And we believe that in each stage or step of the ladder of national development the progenitive father and mother were overshadowed by the Holy Ghost; and that the germ was endowed by as high spiritual qualities as the degree of their physical refinement was capable of receiving. As to the method and accomplishment of the overshadowing of the mother of Jesus, many vague theories have been invented.

The account of the birth of Jesus is, in some respects, more explicit than that of the birth of Isaac, and in other respects less. Now, in order to check the tide of infidelity and remove the cause of the same, we should look at these records from the rational and truly higher spiritual standpoint. The truth of the Scriptures is belied by the manner in which the birth of Jesus is usually believed to have occurred, for all the prophets, from Moses down to Zechariah, prophesied that the Christ was to come of the seed of Abraham and of the lineage of David; and even the account by Matthew (i. 1) states, "The book of the GENERATION OF Jesus Christ, the son of David, the son of Abraham;" and he starts here and traces the generations down to "Joseph the husband of Mary, of whom was born Jesus, who is called Christ."

Luke begins his genealogy (Luke iii. 23) with these words: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli," and traces the genealogy of Jesus Christ through Jacob, Isaac and Abraham, and from them back to Adam, and says "which was the son of God."

Now, if Joseph was not the father of Jesus, why was his genealogy traced in place of that of Mary? For in both cases it is traced in accordance with the prophecies from Abraham to Joseph. If they had traced the genealogy of Mary through the

maternal side, they would have traced it to David's grandmother, who was Naomi the daughter of Moab, who was the son of Lot's daughter by lineal descent (Ruth iv. 17).

Ruth i. 4, reads as follows: "And they took them wives of the women of Moab; and the name of the one was Orpha, and the name of the other Ruth." This Ruth, as we have seen, was the grandmother of David and the great-grandmother of Mary—by lineal descent. Thus Lot's daughter became the progenitive mother of Jesus. Now what becomes of all the glowing prophecies of Abraham being the progenitive father of the Messiah? If Joseph the son of Abraham was not the instrumental father of Jesus then the Jews were correct when they denied his being the promised Messiah for whom they were looking.

All the Old Testament Scriptures are woven together so as to show that in order to bring into existence a body suited for so high a soul as Jesus the Christ, God took two men from the highest developed race in the world: and led, watched over, instructed and so circumstanced them by environments, that they were receptive to the germinal qualities requisite for the one to bring forth the highest possible principles of manhood, and the other the highest possible principles of womanhood. And the whole Scriptural account bears directly on God's watchful care over both these families and nations, that he might finally lead out and bring together a representative man and woman, who, in their thought, life, and its qualities, could prepare a body suitable to receive the Christ.

We think that Paul in his Epistle to the Hebrews (ii. 16, 17) furnishes us with the keys to the mystery, where, in speaking of Jesus, he says, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." "Wherefore in all things it behooved him to be made like unto his brethren."

Now what do we understand by the words "HE took on HIM the seed of Abraham"? Here the thought is emphatically implied that an intelligent being through a voluntary act of his

own, took on a fleshly body made from the seed of Abraham.

If this be true, then Christ must have been, at least, a high and exalted soul before he came to earth and took the body that Mary and Joseph prepared for him.

Now the question arises, which was the son of God? the 150 pounds of flesh, more or less, called by its parents, Jesus, or the soul which took possession of it at birth, occupied it as his dwelling-place, and which was called Christ? ("Christ," when translated, means "The Anointed".) And did he not demonstrate the power of his anointing by signs and wonders such as man before had never done? Then the question arises: What means this account by Matthew and Luke of the manner of his conception and birth?

The account by Matthew is made quite explicit. Matt. i. 18 reads thus: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Now the words, "before they came together," is a word formation which is used, even to this day, with a great deal of latitude. It may mean before they lived together, it might mean before they had seen each other; but as this part was modified by saying they were espoused, it might, as is generally believed, mean before they came together as man and wife, were it not for the facts of the case demanding the first meaning.

"Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (Matt. i. 19, 20).

This account settles in the mind of the superficial thinker the whole question of miraculous conception. But let us look at it critically and see if this idea is the true one, and also if Joseph

was his father in the flesh. Suppose the Christ, who was then a spirit, had been in the immediate presence of Joseph and Mary, is it not more than probable, that if one, possessing so great power, were desirous of producing a body with which to come into earth form, he might have taken such perfect control of these two that they were entranced and knew nothing of what took place? And while he had such perfect control of their entire life would he not give quality to the germ, thus, as it were, officiating in the building of his own house,—body? The account does not say here that Joseph had nothing to do with the conception, but the angel of the Lord simply tells him that that which is conceived in her is of the Holy Ghost, and he was perfectly satisfied to take her as his wife.

Did he not further explain, to convince him that he was really the father of the flesh? Joseph may have told no one, or, the historian may have left out this point considering it of no importance, as the fact was on record in so many places that he, Jesus, was to be of the seed of Abraham according to the flesh; and the seed or lineal descendants, according to the Bible, were NEVER traced through the mother.

Many have made a strong point on the words of Matthew's account which says, "And he knew her not till she brought forth her first born son." (Matt. i. 25.) Now, mark you, it does not state that he had never known her, but he took unto him his wife: and knew her not. Now the inference here is very clear to our mind, and we think to the mind of any thinker, that he knew her not after he took her. For we must remember that those men had more perfect instructions upon these subjects than the men of our day, and knew that the baneful practice—so common among us who pretend to have reached a higher state of civilization—would not only be an abuse of his own life forces, but would produce in the offspring an abnormally inflamed passion, therefore, he, being a just man, knew her not until after the child was born.

Again it is thought to be settled in Luke's account (Luke i. 34, 35) where Mary received the salutations from the angel and answered in these words,—“How shall this be, seeing I know not a man?” For it is evident from the following verse that she had not yet conceived, and spoke truthfully when she said, “I know not a man.”

“And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the son of God.”

Now mark the words, “The Holy Ghost SHALL come upon thee,” and “SHALL overshadow thee.” This emphatically implies that it had not yet taken place. And then mark the last part, “Shall be CALLED the son of God.” Not that the thing born of her *was* the son of God, but that men should call it so.

Anyone who will take this thought, unprejudiced, and read the whole account in the Gospels will find no evidence of anything further than that which we claim.

We would ask why this parenthesis is in Luke's account where he says (“as was supposed”)? Without this parenthesis Luke would have said, “who [Jesus] WAS THE SON of Joseph, the husband of Mary.”

A parenthesis is a very rare occurrence in the Bible, and this gives rise to the thought that some of the early fathers who had exclusive custody of these records for several hundred years, might have interpolated it; otherwise it would flatly contradict the belief that was then prevalent, and bring to light an error which has caused more bloodshed and crime, than any other one error in the human mind, and which really made the account inferentially contradict the Scriptures.

Again, we would ask: Is what Matthew says in the first chapter about the genealogy of Jesus Christ strictly true? We believe it is, but, if God was the direct and only father of the flesh, then there was no genealogy to give except that he was the Son of God. This would comprise the sum total of all the genealogy

which belonged to Jesus; and Matthew's account would be untrue: for, mark you, there is not the slightest hint of giving the genealogy of Mary in any form. The same is true of Luke's record.

No more flagrant violence has been committed against the truths of Scripture than by this one doctrine; and it has laid the foundation for image and flesh worship, and closed the eyes of the mind to all that belongs to true spirituality. It has carried some minds so far that we have heard the declaration made to public audiences that when the body of Jesus died, the God of the universe was dead for three days and a half, during which time there was no God. We say this, not because we wish to injure the feelings of anyone; in fact, we have withheld this thought for several years on this account. But we see in it the germ of the tree of error from which the multifarious branches grow, which has been the cause of transforming the entire Christian church into a materialistic, flesh-worshipping people, so far as they are in harmony with whatever is esteemed the basic principles of their doctrine. But thanks be to God and his Christ, who has, according to his promise, been with those of the people who would accept him, a spiritual, living, guiding and protecting Savior, and who is to-day saving a body of his people from their sins. And he will never leave his work until all error is eradicated, and he has established "Peace on earth good will toward men," and presented to the Father a perfected spiritual people who will see his face, and whose name—nature and character—will be in their foreheads,—the seat of intellectual consciousness. Then will they KNOW the truth, and be made free from the law of sin and death. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. xxi. 4). And God shall be all and in all, and they shall be his sons, "heirs of God, and joint-heirs with Christ."

THE END.

THE ETERNAL LOVE.

By L. D. N.

ST. JOHN.

Chapter iii.

16. For God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have eternal life.

Perhaps there is no other sensation rooted so deeply in our interior organism, as love. God is Love! There may come a day when, with head pillowed upon the breast of one we love, one that loves us, the eyes of the soul are opened for a brief moment and we catch a glimpse of the Eternal Love. We are never quite the same again. We have touched a string of the harp of love, and there is discord in all else. Perhaps that one brief glimpse is all that is vouchsafed us in one life, but that is enough to draw us out of the beaten track of lower levels, and to set our feet on the upward path that leads to eternal life. That one glimpse into the pure and serene region of the soul leaves us thenceforth like a child crying in the wilderness,—but a child who knows that it has seen its Father's face, and that sometime, somewhere, there is home and peace.

Strange it is that man, seeking, struggling, fighting, for what he believes to be the realities of life, should close the only door that leads to soul-perception; that he should grasp the soiled garments and cling to them with frantic energy, entirely forgetting that the true self, not the garment, is always unseen.

The heart of the one we love best is unknown to us, we take it at our valuation, attributing to it our highest perceptions of beauty, truth, steadfastness, and purity. When the outer form, the body, is laid away, the inner self remains and has suffered no change; and we do not cease loving our ideal, the soul, which

is and always will be. That soul has never declared itself to us through the senses; still, to the lonely one watching the deserted casket, it is the most vivid of all existing realities. The torn and soiled garment was not the soul, it was only the outer covering that it wore.

The loneliest, saddest hours we will ever pass are when we realize that from some mistaken motive, some doubt, distrust, or suspicion, we have attributed to that soul, qualities it did not possess, and that we have loved only an unreal creation of our own fancy; then we will ourselves close the door through which we caught the first glimpse of the one eternal reality,—true and perfect being,—and find that something has escaped from our own soul which we cannot regain,—the power of loving.

Beauty, strength, purity, courage,—all the qualities that inspire love,—are but symbols of the realities of the indwelling soul; the merely sensuous or emotional recognition of them, the cold intellectual appreciation accorded them, is but idolatry. Whoever aspires to know their meaning must read with the eyes of the imagination.

We are more apt to be misled by the glamour of outer appearances, the semblance of the real,—imaginary phantoms called into being by the image-making faculty of the soul,—than by those appearances that we regard with distrust.

Love may seem but a glamour; yet, while love may be esteemed blind in this world, it is itself the light that illumines all worlds, making all things clear to the sight. A man is more truly that which he is in the eyes of the woman who loves him, than that which he believes himself to be. The great mystery is that she loves him in spite of all that she finds unlovable in him, and is therefore like the father who may grieve over the prodigal son, but runs to meet him with a kiss on his return from his wanderings. It is only a woman who can smile in the face of the dreaded future—with sublime unconcern. May it not be her almost unerring intuition that leads her to perfect trust in the Father's love?

In his egotism man forgets that the love of woman points the way to the love of God. For the feminine side of the God-head is soul. A woman never forgets the path that leads to the center of her Being,—a man often does; but if he but whisper a word that has truly come forth from the depths of his soul, no matter how far she may have strayed from the true life, she will retrace her steps along that mysterious path that she has not forgotten, and bring out of an inexhaustible store of love a word or look as pure as his own. For all time her soul stands, as it were, on the threshold, awaiting the call of another soul.

No single action of the love nature has created more discussion or been the cause of more curiosity and imagination than the kiss between mortals. It is supposed to be purely a human function, but that is a great mistake. The indescribable thrill that permeates the whole nature at the touch of the lips of a loved one, is the first action of the Divine Spirit-substance on matter. No physiological description or dissection of the organs used, gives a satisfactory reason for this; nor is it necessarily a function of passion. Passion seizes upon and uses the power—as it does every other it can grasp,—for its own purpose, but this thrill is in no sense an attribute of passion. Its genesis is of the purest, and those who have the love of God within should be the last to decry or desecrate the action, as their Bible is full of allusions to it. The kiss of the first two pure emanations begot the first-born son, Light; the kiss of Love and Hope begot Faith; the kiss of Faith and Hope begot Action; for it was through the kiss-creative Fire that all matter was brought into manifestation. It is feminine and of the soul. It is generated in the soul of man, not in the body.

After all, love in reality is the energizing of the universal creative force, the subtle fire that lurks in every atom of manifested life. Passionate love consumes, destroys, it becomes the fiery serpent, the devouring monster of humanity. Viewed only in this lower phase of its workings, it is a thing abhorrent; but

let those beware who, shrinking from the pollution of animal lust, seeking refuge in cold asceticism and selfishness, also seal their hearts against pure love and friendship; for, sooner or later, the repressed nature will become the prey of lust. Love, purified, leads to true asceticism: stifled, it turns to passion. This fiery, formative force coils itself, serpent-like, about him who rashly seeks to escape: it draws to its center the struggling soul by its power of attraction, and holds it there until the soul recognizes its own divinity, and by the force of that divinity transforms that passion into compassion. Desire is not killed, as we understand the word. It is changed from glory to glory—that is, from the height of self-indulgence to the height of self-abnegation.

The importance of purity of mind and body should never be underestimated; yet one should use all care lest in attempting to purify his nature he should mar or destroy it. Fine discrimination is often needed, and if one cannot employ this, he had better rely upon the spontaneous, normal processes of evolution.

The soul of the man who leads a natural life is but little affected by his baser passions, is never defiled by them.

The golden Tree of Life, whose roots rest in Hades and whose crown sweeps the heavens, puts forth its gem-like buds in storm and tempest. Its trunk is not swayed by the storms that beat upon it, but stands upright in lonely grandeur. These buds are the first manifestation of the soul's essence, awaiting the resurrection morn, when a single gleam of spiritual fire will expand their close-set petals, unfolding in their supernal beauty those outer coverings of transcendent purity of eternal love.

A flighty purpose never is o'ertook, unless the deed go with it.
From this moment, the very firstlings of my heart shall be the
firstlings of my hand. Shakespeare.

ANASTASIS AND METEMPSYCHOSIS.

By Theophilus.

No Jew ought to believe anything, the germ of which cannot be found in the *Tanach*, i. e., *Torah*, *Neuim* and *C'tovim*, or Old Testament; and in order to become a Christian, he need not do so, for every one of the *vital* doctrines of Christianity, as soon as his spiritual eyes are opened, he will find there.

He has the truth concerning Christ in his Scriptures, but he cannot discern him there, because the "vail lieth upon his heart." So also, the Christian has a far more abundant revelation; a large part of which is meaningless to many because of the veil of the carnal mind. Some therefore say, when they come into contact with the teachings of Metempsychosis, that there is no Scriptural ground for it, whatever. Let us see, if this is really so, or whether, on the other hand, the Scripture does not absolutely require this doctrine in order to explain the doctrine of the resurrection. Tradition, which is to a vast number more sacred than the Scriptures, does make such huge mistakes. For instance, Church doctrine teaches that there will be one general resurrection of just and unjust, and that the world will be consumed, and that God will settle the affairs of the myriad generations of the world's population in one day. All this is pure ignorance of God's plan. If they were asked to prove the assertion as to a general resurrection they would point to I. Corinthians, 15. But this does not say anything about the resurrection of the wicked. The language used is applicable only to the "dead in Christ," who shall be raised, not with their earthly, fleshly, physical, corruptible bodies, but in "spiritual" bodies, "incorruptible," and immortal. For though it be sown in weakness and dishonor, "it is raised in power" and

"glory." This is the resurrection, therefore, of *believers only*, whose *whole* destiny has been settled by faith in, and union with Christ. "This is the first resurrection," the blessed and holy, the dead in Christ, *alone* have part in it. Our Lord himself speaks of them as those "that are *accounted worthy* to attain (*τυχεῖν*) that age (*αἰῶν*) and the resurrection *which is from among* the dead (*τῆς ἀναστάσεως ἐκ νεκρῶν*)" who cannot *die any more*, and are equal to the angels (*ισάγγελοι*) and are sons of God (*υἱοὶ θεοῦ*) being sons of the resurrection (Luke **xx.** 35). So that the destiny of those who are children of God (*τέκνα θεοῦ*) (I. John **iii.** 2) is eternally settled. Theirs is not a resurrection in the flesh, but in spiritual and glorified bodies, copies of our Lord's own glorious body (I. John **iii.** 2; Phil. **iii.** 21).

But what about "the rest of the dead"? "The Scriptures of truth" say plainly of them that they shall be restored to their *former estate*. Even Sodom and Gomorrah and the Cities of the Plain, that God "took away" with a sudden destruction (Ezek. **xvi.** 50), when "it rained fire and brimstone from heaven and *destroyed them all*." He will turn again their captivity and that of Samaria, of Israel, of Moab, of Ammon, of Elam, and of Egypt. (Ezek. **xvi.** 53; Jer. **xlvi.** 47; **xlix.** 6, 39; Ezek. **xxix.** 14; **xxxvii.** 12.)

They are to be brought back from Sheol or Hades, and to have bodies of flesh, sinews, and skin (Ezek. **xxxvii.** 6). So that all mankind, except the elect, are to "live again" (*ἀνεζήσαν*) in bodies of flesh upon the earth, for "As in Adam all die, so in Christ shall *all* be made alive." The spirits in prison: the prisoners of death shall be delivered.

According to the Scriptures, therefore, *all* men must live again, and the unregenerate in bodies of flesh and blood. But for what purpose? Not to live in heaven, for, "flesh and blood *cannot* inherit the kingdom of God" (I. Cor. **xv.** 50). What then? For condemnation to eternal torment, or for destruction? Every consideration forbids the thought. It must be to live

again on the earth—restored to their “*former estate*,” as the Scripture says.

Now, according to the traditional view, this must mean the sudden re-creation of all the thousands of billions which have ever lived on earth. This is a physical impossibility. The earth would never contain them. Reason rebels against it. All science contradicts it. Such an hypothesis could arise only in the dark ages of ignorance and superstition.

But metempsychosis, or resurrection by reincarnation, explains all. No further creation of entirely new bodies of flesh is needed, but the souls brought back from captivity, can be provided with suitable bodies, by the ordinary means of generation, which in regard to mankind in general, will never cease, until the time comes that “there shall be no more death.”

So Job could say that he knew “that in the latter days his Redeemer should stand upon the earth, and that from his flesh he should see God” (Job xix. 25, Heb. *mibsari*, from my flesh). To Daniel it was said that he should stand in his lot “at the end of the days” (Dan. xii. 13).

So that all men shall live again (Rom. v. 18) ; all men have an “*anastasis*” or “standing again,” but the unregenerate must be born again in the flesh ; their anastasis will be by means of metempsychosis, which means literally, “change of soul,” from meta, change and psûche, the soul, or transfer of the soul, which is the self or ego, to another body, which will be formed by the ordinary process of generation, in God’s own time and order. He will give to each one a body as it pleases him.

More anon.

Be content with a little light, so it is your own. Explore, and explore. Be neither chided nor flattered out of your position of perpetual inquiry. Emerson.

CREATION.

By Caleb.

Every fire in burning transmutes that which is burned into a higher, a more ethereal, state, but leaves its ashes.

We read that God, the Spirit, is a consuming fire. Consuming what? Himself? Yes. What is the residuum of that fire? Water, a water containing all the elements which compose our earth, not in suspension but in solution. From the time when this mass of water, was much more dense than now,—because of more matter in solution,—until it became habitable to man, or even before the land appeared, was a period too long and too full of changes to allow of anything more than a reference.

In answer to the creative fiat the waters brought forth “the moving creature that hath life.” These, beginning, with the lowest forms, fed upon each other, having no other means of subsistence. The *excrement* of the living and the residuum of the dead that were not devoured, being solid matter held in suspension by the water, settled toward the center. After ages of accretion this became the solid earth. Here and there two particles of different metals touching, formed a tiny galvanic battery, which, by galvanic action, caused one to grow and the other to dissolve back into solution again. Thus galvanic action aided the organic life in its efforts to precipitate the metals from the water, and by an incessant repetition of this process, veins of minerals were formed. Vast beds of matter were formed where conditions were favorable for organic life of one kind to live for ages in one place, and to deposit its remains. As certain chemicals were abstracted from the water by the living to build into their organisms, other chemicals held in solution were precipitated for lack of a solvent.

Throughout the ages these processes continued until dry land appeared. Chemical action throughout the mass often caused colossal volcanic and seismic disturbances. The organisms of the water began to encroach upon the land and vegetation and animal and bird life appeared, growing from the simple to the complex, until man-like beast appeared upon the scene.

All spirit is mind, life, but there are grades of mind, not that the mind of a man differs from that of an animal, for he also is an animal, howbeit, of greater development, having greater capacity to think and know. The swine can think; watch and see the evidences of mental action, but it cannot think as a man thinks any more than a sun-dial can keep time like a watch. In using the term, grades of mind, the difference between men of varied degrees of intelligence is not intended, for the difference between the man of the greatest intellectual capacity and the one of little capacity, as well as the difference between the man and the brute, is not one of mind but of ability to express the mind in which they live, for the mind of the man and that of the animal is one. The idea intended is this;—the mind of the world, that which was formed by the combined will of the creative "us," that which is our life and of which we form thoughts, is one grade of mind, the lowest mode of mind or spirit of which we have any knowledge.

That from which this mind was created, the Solar Ether, is a higher grade of mind,—spirit, and the individual man in attaining the divine likeness begins to think in and to formulate thoughts of that mind and, from a consciousness of using that mind, begins to know divine knowledge, to become a son of God. All animal life, all vegetable life, all life upon the earth, is the earth life, is the activities of the earth mind,—the astral realm. All life manifested upon the earth, enclosed within the circuit of the moon, is the earth mind, the spirit of the world, the created. That life of which the sun is a center, and which reaches out beyond the farthest planet revolving around it, is

the Solar Mind, from it the earth mind was created. This Solar Mind is Spirit, the most spiritualized condition of mind of which we have any direct knowledge; for, beyond matter, we know only soul and spirit. As animal, material man formulates things out of matter: houses, machinery, ships, *et cetera*, so astral or psychic beings,—intelligences, form things of the astral substance:—bodies of animals and plants. So, also, those beings, intelligences, living in the Solar Ether, spirit mind, formulate things, psychic or astral things, a psychic world peopled with intelligences, and psychic vegetation.

The Spirit of the solar system, the Solar Ether,—that ocean of life in which the world and all planets swim,—is a manifestation of the Infinite, is a mode, a condition, of the Infinite mind.

It is the prerogative of mind to formulate thought, to form images, to cause itself to take form, to assume forms; but the lower mind takes form in imitation of the higher, receiving its impulses therefrom. When man thus causes mind to take form we say that he imagines; if that formation is voluntary and orderly, we say that he thinks. When those intelligences whose home is in the Solar Ether, Spirit, imagine, or think, we say they create,—God creates.

If one focalizes the mind upon a spot in the body that spot grows warm, the fires of life burn hotter, the body, at that point, is consumed more quickly, the ashes of the body form more rapidly. When the creative "us", "in beginning," imagined the heaven, the astral ether, and the earth, their thought focalized in the Solar Ether caused heat. They thought the world into existence; therefore it was said, "Fire, Water, created the heaven and the earth;" because of the fire and its residuum, the water.

The thought which the creative "us" formed was the earth mind, a psychic world; therefore it was said that God formed the trees, the plants, the herbs, before they grew (Gen. ii. 5). That is, when they grew, became materialized, they were but

copies in matter of that which had existed as thoughts in the world mind, the astral.

We said that the material resulting from the fire caused by the focalized mind of the creative "us" was water. That is, the world was a body of water, therefore, without form and void, and dark, for in that realm of mind there was, as yet, no light, even though it existed in the fulness of Spirit light. This water, we said, contained in solution all the elements which compose the earth. What reason have we for saying this? Because the thought formed was a complete world. For instance: if one would think to build a house, in the thought of that house he would include all the different materials which go to make up a house,—stone, brick, wood, sand, lime, glass, iron, everything would be included in the thought—house, so, in thinking a world into existence, all the constituents were included in that thought. Because everything relative and belonging to the completed world was included in that thought which was materialized, crystallized into matter, matter of various kinds, elements, corresponding to the varied mind qualities exercised in thinking the world into existence. There were included the various operations, both of preparation of parts and uniting of parts into a whole.

In the creation of the world, men observing these various processes of preparation and that some affect them unfavorably, say, that they are evil, they are not good; also when they observe the process of preparation affecting them favorably they say, that is good, for that which affects men in the way which they desire is called good and that which affects them the way which they do not desire they call evil. Thus sprang into existence the thought of good and evil.

All the processes of building a house are good to the builder thereof, because he has the ultimate in mind. Suppose a board while being planed should say, "This is good, I like to be planed." Will the builder continue to plane it? If he should do so it would soon be planed away, destroyed by the very good

in which it delighted. But no, the object desired by the builder being attained, by a certain amount of planing, the planing is stoped and other operations begun. Could the board but know that what it enjoyed was but a process of preparation for its destiny, its view of its cause for being would be considerably enlarged, so it is with man: could he but take a larger view of life and realize that all these things which affect the body in manners both desirable and undesirable were but mere processes fitting him for his destiny, he might then be able to grasp understandingly the thought of that destiny. It would be reasonable to assume that man would find existence most desirable while fulfilling that destiny, seeing that destiny was planned by a greater and better mind than his own. This thought being grasped, being realized as a fact, if the man is wise he will strive to learn his destiny, his ultimate use, the purpose for which he was brought into existence, and finding that purpose, work toward it.

This much the ordinary mind can easily grasp: That development, growth by effort, is the law of his nature, he cannot escape it. Fear of suffering, hunger, cold, and violence, urge him to thought and action; hope for enjoyment also lures him into thought and activity. Thus man is compelled to action and consequent development along certain predestined lines. In the proportion that he grasps the ultimate he can direct his efforts intelligently to advance in the direction in which he must go.

It is destined that man should live alway among his kind. They who made man determined this, therefore we see that those are the happiest whose lives conform to this thought by so living that they are found desirable additions to the body of humanity.

Some who have the means, seek to spend their days in one long round of pleasurable excitement, thus saving themselves the necessity of thought, and so degenerate. But those who are happier in consciously realizing and pursuing the object for

which they exist, and realize that their object in life is not to heap up the means of physical enjoyment, but rather the building of character, willingly accept those conditions and processes whereby they may grow toward their destiny. Knowing full well that the hope of the world, their hope of rising out of the present unsatisfactory state of existence into a better, lies in their ability to develop and form into a dominating, controlling, body, in the image and likeness of the creative mind; that is, formed in their order.

Of those who believed this but have gone to sleep before its realization, it was written, "These all died in the faith," that is, with their faith unshaken in the ultimate which they had apprehended. They have passed on and we have entered into their labors.

It behooves us then to be faithful to the hope set before us. Men are taught that if they seek above all things the attainment of the ultimate for which they were created, they must not love father, mother, companion, or child, nor even their own lives more than that ultimate; no love, no desire, nothing may stand in the way of that attainment.

In loving these things the least they will not spend their time and energies in heaping up material wealth to make this life seem more desirable, but will go forward doing to-day simply that which presents itself. This leaves man free to occupy himself with the one great duty in life which is,—to grasp the standard of perfect living and gauge all his feelings, thoughts, words, and deeds by that standard; in doing this he will be perfect even as his Father in heaven is perfect.

"If we carry any possessions from this world into the next, it is the memory of a great love."

EPISTLE OF SWAMI VIVEKANANDA.

Deoghar Vaidyanath. Dec. 23, 1900.

Dear —,

I am very glad to receive your letter. What you have understood is right. "The Lord whose nature is unspeakable love", that this characteristic of God mentioned by Nārada is manifest and admitted on all hands is the firm conviction of my life. The aggregate of many individuals is called Samashti (the whole), and each individual is called Vyashti (a part). You and I—each is Vyashti, society is Samashti. You, I, an animal, a bird, a worm, an insect, a tree, a creeper, the earth, a planet, a star,—each is Vyashti, while this universe is Samashti, which is called Virat, Hiranyagarbha or Ishwara in Vedanta, and Brahma, Vishnu, Devi, etc., in the Puranas. Whether or not Vyashti has individual freedom, and if it has, what should be its measure, whether or not Vyashti should completely sacrifice its own will, its own happiness for Samashti,—are the perennial problems before every society. Society everywhere is busy finding the solution of these problems. In modern Western society these loom large. The doctrine which demands the sacrifice of individual freedom to social supremacy is called Socialism, while that which advocates the cause of the individual is called Individualism.

Our motherland is a glowing example of the results and consequences of the eternal subjection of the individual to society and forced self-sacrifice by dint of institution and discipline. In this country men are born according to shastric injunctions, they eat and drink by rule throughout life, they go through marriage and kindred functions in the same way; in short, they even die

according to shastric injunctions. This hard discipline, with the exception of one great good point, is fraught with evil. The good point is that men can do one or two things easily and well, having practiced them every day through generations. The delicious rice and curry which a cook of this country prepares with the aid of three lumps of earth and a few sticks can be had nowhere else. With the simple mechanism of an antediluvian loom worth one Re. 1 and the feet put in a pit, it is possible to make kincobs worth Rs. 20 a yard in this country alone. A torn mat, an earthen lamp and that fed by castor oil,—with the aid of materials as these, wonderful savants are produced in this country alone. An all-forbearing attachment to an ugly and deformed wife and a lifelong devotion to a worthless and villainous husband are possible in this country alone. Thus far the bright side.

But all these are done by people led like lifeless machines; there is no mental activity, no unfoldment of the heart, no vibration of life, no flux of hope; there is no strong stimulation of the will, no experience of keen pleasure nor the contact of intense sorrow; there is no stir of inventive genius, no desire for novelty, no interest for new things. Clouds never pass away from this mind, the radiant picture of the morning sun never charms this heart. It never even occurs to the mind if there is any better state than this; where it does, it cannot convince; in the event of conviction, effort is lacking; and even where there is effort, lack of enthusiasm kills it out.

If living by rule alone ensures excellence, if it be virtue to strictly follow the customs handed down through generations, say then, who is more virtuous than a tree, who is a greater devotee, a holier saint than a railway train? Who has ever seen a piece of stone transgress a natural law? Who has ever known cattle to commit sin?

The huge steamer, the mighty railway engine—they are non-intelligent, they move, turn and run, but they are without intel-

ligence. And yonder tiny worm which moved away from the railway line to save its life, why is it intelligent? There is no manifestation of will in the machine, the machine never wishes to transgress law; the worm wants to oppose law, rises against law whether it succeeds or not; therefore it is intelligent. Happiness is greater, jida is higher, in proportion as this will is more successfully manifest. The will of God is perfectly fruitful, therefore He is the highest.

What is education? Is it book-learning? No. Is it diverse knowledge? Not even that. The training by which the current and expression of will are brought under control and become fruitful, is called education. Now consider, is that education, which resulting in a continuous checking of the will by force through generations has now well-nigh killed it, under whose sway—why mention new ideas—even the old ones are disappearing one by one, is that education which is slowly making man a machine? It is more blessed, in my opinion, to go wrong impelled by one's free will and intelligence than to be good as an automaton. Again, can that be called a society which is formed by an aggregate of men who are like lumps of clay, like lifeless machines, like heaped up pebbles? How can such society fare well? Were good possible, then instead of being slaves for hundreds of years we would have been the greatest nation on earth, and this soil of India, instead of being a mine of stupidity, would have been the eternal fountain-head of learning.

Is not self-sacrifice, then, a virtue? Is it not the one virtuous deed to sacrifice the happiness of one, the welfare of one for the sake of many? Exactly, but as the Bengali adage goes, "Can beauty be manufactured by rubbing and scrubbing? Can love be generated by effort and compulsion?" What glory in the renunciation of an eternal beggar? What virtue in the sense-control of one devoid of sense-power? What again is the self-sacrifice of one devoid of idea, devoid of heart, devoid of ambition and devoid of the conception of society? What expression of devoted-

ness to husband by forcing a widow to commit suttee ! Why make people do virtuous deeds by teaching superstitions? I tell you, liberate, undo the shackles of people as much as you can. Can dirt be washed by dirt? Can bondage be removed by bondage? Where is the instance? When you would be able to sacrifice all desire for happiness for the sake of society, then you would be the Buddha, then you would be free; that is far off. Again, do you think the way to it lies through oppression? "Oh, what examples of self-denial are our widows ! Is another such custom possible? Oh, how sweet is child-marriage ! Can it be otherwise than love between husband and wife in such marriage?"—is the whine going around nowadays. But as to the males, the masters of the situation, there is no need of denial for them. Is there a virtue higher than serving others? But the same does not apply to Brahmans—you, others do it ! The truth is, that in this country parents and relatives can ruthlessly sacrifice the best interests of their children and others for their own selfish ends, to save themselves a compromise in society, and the teachings of generations rendering the mind callous has made it perfectly easy. The brave alone can deny self. The coward, afraid of the lash, with one hand wipes his eyes and gives with the other. What avail such gifts? It is a far cry to love universal. The young plant should be hedged in and taken care of. One can hope to gradually attain to universal love, if one can learn to love one object unselfishly. If devotion to one particular Ishtadeva is attained, devotion to the universal Virata is gradually possible.

Therefore, when one has been able to deny himself for an individual, one should talk of self-sacrifice for the sake of society, not before. Actions with desire lead to actions without desire. Is the renunciation of desire possible, if it did not exist in the beginning? And what could it mean? Can light have any meaning if there is no darkness?

Worship with desire, with attachment comes first. Commence with the worship of the little, then the greater will come of itself.

Be not anxious. It is against the big tree that the great wind strikes. "Poking a fire makes it burn better; a snake struck on the head raises its hood," and so on. When there comes affliction in the heart, the storm of sorrow blows all around, and it seems light will be seen no more, when hope and courage are almost gone, it is then in the midst of this great spiritual tempest, the light of Brahman within gleams. Brought up in the lap of luxury, never shedding a drop of tear, who has ever become great, has ever unfolded the Brahman within? Why do you fear to weep? Weep. Weeping clears the eyes and brings about intuition, then the vision of diversity, man, animal, tree, slowly melting away, makes room for infinite realization of Brahman. Then, "Verily, seeing the same God equally existent everywhere, he does not injure self by self, and so goes to the supreme goal." (Gita. xiii. 28.)

Ever your well-wisher,

Vivekananda.

From *Prabuddha Bharata*.

CORRESPONDENCE.

San Francisco, Calif., Sept. 1st' 1904.

H. E. Butler, Editor Bible Review,

Dear Brother: The following may be of benefit to the people:

During my experimental investigation upon the laws, and teachings, contained in "Practical Methods to Insure Success," and the much cherished book, "Solar Biology," I have received much added knowledge that cannot be found in any other book now in print. Especially have I by living the teachings obtained such knowledge, that few—few indeed—do I meet who are congenial companions.

The higher we grow spiritually the fewer are to be found upon this path. It has been my pleasure in the past few years to be in close touch with the brothers of the Fraternity, and judging from the experiences through which I have passed while engaged in the work of instructing the people in this city, I know of the hardships through which they have to pass.

Many have I started and taught the true spiritual life, not for money, but for the benefit it would be to humanity.

I only hope there will be others, with open heart and willing hands, to assist in teaching the people the way to the spiritual life.

Yours in peace,

Walter S. Pearce.

Sheridanville, Pa. Sept. 9th, 1904.

The Esoteric Fraternity,

Brothers: Enclosed please find money order for a year's subscription to "Bible Review."

I cannot express to you in words the life-giving essence derived by reading its pages. I daily thank God for the grand truths I have been permitted to learn after years of wandering amidst perplexities. The monthly visits of "Bible Review" to my home inspire in me a feeling akin to the reverence I feel in the presence of an exalted teacher. At the present, I am not a free man, therefore have no right to address you as "brothers," only as I feel you are nearest to me in my spiritual growth and highest aspirations. I am ever growing in the spirit, slowly though it be, yet advancing, thanks to my divine, earthly teachers.

As soon as I can I will send to you for some books which you recommend.

Affectionately,

F. L.

Dear Editor: I do not wish to criticise, nor do I wish to burden your magazine with any lengthy article. I wish to refer to an article in the last month's "Bible Review," "The Christian Religion" on page 67, referring to Spiritualism and Spiritualists as not recognizing evil spirits. Being a believer in the Spiritual Philosophy, I think the error should be set right before your readers. All the teaching that I have heard from the Spiritualist rostrum has been to the contrary: Try the spirits, whether they are of God (or Good) or evil, and then use your best judgment in all matters pertaining to life and its duties. Is not the Bible a record of the return of spirits and their administration to mankind? There is not a single phase of modern spirit manifestation, but what has its counterpart in the Bible and the teaching of spiritualism is that man does not gain or lose either mentally or morally by the change called death. Then what can we expect when we consider the majority of current literature and vapid stories, novels, newspaper articles and posters, how much of it all is of a high spiritual order, or morally truthful? We must consider that the whole spiritual plane or world is composed of Beings who once lived on this material plane of life. The evil communications are for them that seek them, for like attracts like, and the soul will profit by them in time through a sorrowful experience which will lift them upon a higher plane of being. Spiritualism has established this fact, that there is no death, that life is eternal, and this of itself is a glorious truth to the world, and of more worth than any other system of science, philosophy, or religion; for it is able to establish its truth and utility by many proofs. Without this light of the spiritual philosophy the revelations and phenomena of the Bible would be incomplete and unbelievable; the wonders of its accomplishments can hardly be told, in breaking off the old superstitions and ignorance. Then why is it that people who profess to believe the Bible and its inspiration, shun this truth.

when they should be the ones to defend and protect it, and save the world from materialism?

Yours for truth,

C. F. B.

Grand Rapids, Mich., Nov. 3rd, 1904.

The Esoteric Fraternity,

Beloved Brethren: In this morning's devotional hour I read Psalm 108, the first verse came to me with great force,—“O God, my heart (mind) is fixed.” What a grand utterance! What a grand thought! It is the best thought that ever was penned to show our progress in spiritual attainment. “My heart is fixed.” Is fixed on Deity. Here my soul is established; here my soul rests; here my soul unites with the Spirit, the oneness of soul and spirit, the oneness of man with Deity. What an exalted position has the “inner man” after he is renewed by the spirit into the likeness of God; he becomes the express image of Deity; his mind is the mind that was in Christ; his nature spiritualized; his eyes illumined to behold the beauty and glory of the great Father in the many “mansions” that are prepared for us, that where he (Christ) is, there we may be also. Is there any wonder for such an exclamation, “O God! my heart is fixed.” * * * My heart is indeed fixed! The Holy Writ becomes a new book to us; and life on earth is worth living, for we travel from this life to the one to come, when the present things, sin, sickness, death, and ignorance, will vanish away, and the earth will be glorified with the divine manhood and will be filled with His knowledge. What a grand hope of ours: our eyes even now, can realize the glory to come, “the redemption of the body.” What a comfort! What a joy! In the midst of sorrows, perplexities, and fiery trials, there is calmness and peace and a song of triumph in our soul. I must close with the text, “My heart is fixed.” I will praise Yahveh now and ever, Amen.

Yours in love,

Rev. Basil Stephenoff.

Santa Barbara, Oct. 29, 1904.

The Esoteric Fraternity,

Dear Friends: * * * I have to wrestle with myself a great deal lately to keep up; still, with all my trouble, I am a better man than I have been for at least nine years. It is a customary thing with me now that I can work as many hours a day as I did when I was but sixteen years old: then I had to work almost night and day, and at present I do just the same. I receive the "Bible Review" regularly; would like to be able to take more interest in the work: but there seems to be something holding me; still I feel very free otherwise. In a business way, I have had a great many battles, but, up to the present time, I have been very successful. At present there is a battle on hand. I am waiting to see how it will turn out. Spiritually I am alone, at least it seems so to me. Passion is with me, I believe, a thing of the past. The condition of my body has changed so that I can hardly realize it. I am at a loss sometimes to tell what beautiful feelings come from the body: there is something in the body that controls everything and makes me feel like a new man. I take a great deal of comfort in reading the experiences of others. I will close with best wishes.

Yours truly,

G. M. K.

Allentown, Pa. Dec. 10, 1904.

Mr. H. E. Butler,

Dear Friend: Having read your editorial in the December number of BIBLE REVIEW, concerning your mailing list, I thought I would tell you that I have received three letters from a Club in Los Angeles, California, in which all sorts of promises were made to me pertaining to the obtaining of money through prayer in union.

I thought it strange at the time that they had my address.

Yours truly,

A. E. F.

BOOK REVIEWS.

Walden, Or, Life in the Woods. By Henry D. Thoreau. With a Biographical sketch by Ralph Waldo Emerson. A beautiful book of 514 pages. Price \$2.00. Houghton, Mifflin & Co., Boston and New York.

Walden is named from Lake Walden, Mass., where Thoreau spent his seclusion. It contains a record of Thoreau's experiences as a hermit. Below is a partial list of contents, which gives, however, a poor idea of the 514 pages of pure, mature wealth of thought:

Biographical Sketch of Thoreau by Ralph Waldo Emerson; Economy; Where I Lived and What I Lived For; Sounds; Solitude; Higher Laws.

Happily the book contains in addition a full index—a valuable guide to the important topics contained in each chapter.

An important feature of the work is, there is no thread of thought one is compelled to follow to the end in order to obtain the gist of the book: one may open anywhere and find splendid food for thought.

By turning to the index the reader finds a topic that often suits the varying mood, lending strength, conviction and resolve for present difficulties. When the mind is weary, and the atmosphere needs clearing, this book will be found restful and uplifting. We believe every reflective mind will find it a fine investment.

EDITORIAL

We are hearing a great deal these in days about the study of the mystic, and mystic orders multifarious, but to say anything to anyone studying mysticism about its being black magic and they will throw up their hands in holy horror or be greatly offended. Perhaps few have really thought what the difference between black magic and white magic, as they are called, is, or the difference between those seeking evil magic powers and those seeking the divine powers, for this is the only dividing line. The Christ of Nazareth made this line very narrow, yet very correct, when he said, "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." All magic or occult powers, obtained by anyone who is not following carefully the instructions of the Lord Christ, or whose heart is not linked with Spirit, God, belong to the realm of black magic. We read in Genesis vi. 5 that, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Man is naturally selfish and until the change of heart that we hear so much about in the church, or-until conversion is obtained by the individual, the desires of the heart will be very selfish, and no true, divine powers can be obtained. Of course, there is such a thing as men studying certain psychic forces and laws and even applying them to ceremonial magic, as it is called, and thereby gaining considerable power, power sufficient to act upon the unwary and the weak minded, and thereby obtain results that could not be obtained otherwise. But we should know this, that the dividing line between the evil and the good is found exclusively in this: He who is seeking to know the mind and will of God concerning him, and is following the instructions of the Christ of Nazareth, or is following out methods identical with those taught by the Christ, which lead man to be entirely unselfish, and to desire power simply for the good of others, and above all things to obtain that perfect soul unity with God, he alone can obtain the true magic powers, such as were possessed by the Lord Christ; but he who is studying methods of magic, of whatever shade, though gilded with the highest ideals of goodness, morality, desire to help others, *et cetera*, has deep down in the heart the purpose to obtain these powers for the aggrandizement of self. Because of this there are, and cannot but be, two bodies forming in the world at the present time. One is that which has been denominated the Christ Body, which is the true Christian organization, and the other is the Black Magician. Question yourself as to which of these two bodies you belong, and if you are seeking true, divine powers and attainment of immortality, you will find in the instructions given by the Lord Christ all that is requisite to lead you into a conscious unity with the Father. True, Christ said before he went away, "I have yet many things to say unto you, but you cannot bear them now," but these things are now being said to the faithful student of Christ's life, but to none other will they ever be said, neither can any other receive them.

We of the Fraternity have had the transits of the moon figured out for us each month, and we find the table so convenient that we are satisfied that many who are looking into "Solar Biology" and even astrology will find it useful. We have therefore decided to publish the table of the moon's transits each month.

The first column of the table simply gives the sign of the moon and of the earth; the second column, the signs of the zodiac; the third, the day of the month; the fourth, the hour of the day, and the fifth, the minutes; meaning the hour and minutes of the day on which the change from one sign to the sign following takes place. In this case we give the time at Washington, and each person, no matter where he lives, can very readily calculate the difference in time between where he lives and Washington time, and to facilitate this, we give the following table.

When it is noon at Washington, D. C. (sun time), it is the following time at the places named:

Bangor, Me., 12.33 p. m.	Milwaukee, Wis., 11.16 a. m.
Concord, N. H., 12.22 p. m.	St. Louis, Mo., 11.07 a. m.
Montpelier, Vt., 12.18 p. m.	Topeka, Kans., 10.45 a. m.
Boston, Mass., 12.26 p. m.	Omaha, Neb., 10.44 a. m.
New Haven, Conn., 12.17 p. m.	Des Moines, Iowa, 10.53 a. m.
New York City, 12.12 p. m.	Minneapolis, Minn., 10.55 a. m.
Philadelphia, Pa., 12.07 p. m.	Cheyenne, Wyo., 10.09 a. m.
Richmond, Va., 11.58 a. m.	Helena, Mont., 9.40 a. m.
Wheeling, W. Va., 11.46 a. m.	Seattle, Wash., 8.58 a. m.
Wilmington, N. C., 11.56 a. m.	Portland, Ore., 8.57 a. m.
Columbia, S. C., 11.44 a. m.	Santa Fe, N. M., 10.04 a. m.
Atlanta, Ga., 11.31 a. m.	Denver, Colo., 10.08 a. m.
Mobile, Ala., 11.16 a. m.	Salt Lake City, 9.41 a. m.
Memphis, Tenn., 11.08 a. m.	Prescott, Ariz., 9.38 a. m.
Vicksburg, Miss., 11.05 a. m.	Carson City, Nev., 9.10 a. m.
Little Rock, Ark., 10.59 a. m.	San Francisco, Cal., 8.57 a. m.
Austin, Tex., 10.39 a. m.	London, England, 5.08 p. m.
Louisville Ky., 11.25 a. m.	Liverpool, England, 5.04 p. m.

Columbus, Ohio, 11.36 a. m. Glasgow, Scotland, 4.51 p. m.
 Indianapolis, Ind., 11.23 a. m. Brisbane, Queensland, 3.20 a. m.
 Chicago, Ill., 11.17 a. m. Bombay, India, 10 p. m.

We have depended upon the map for the Longitude of the
 above places, and, in some instances, there may be an inaccuracy
 of a minute or two.

Washington, D. C. Time of Cusp Transits. January 1905.				
Body	Enters	On		
		day	h	m
♂	♈	2	5	0 a. m.
	♉	4	10	12 a. m.
	♊	6	5	35 p. m.
	♋	9	3	48 a. m.
	♌	11	4	19 p. m.
	♍	14	5	2 a. m.
	♎	16	3	16 p. m.
	♏	18	9	45 p. m.
	♐	21	1	3 a. m.
	♑	23	2	36 a. m.
	♒	25	4	1 a. m.
	♓	27	6	26 a. m.
	♈	29	10	35 a. m.
	♉	31	4	43 p. m.
⊕	♊	20	11	42 a. m.

BIBLE REVIEW.

Vol. III.

FEBRUARY 1905.

No. 5.

THE PSYCHIC FORCES.

In view of the psychic forces that are now in a special manner affecting the people, it seems timely to give some suggestions relative to self-control, or to meeting and overcoming these forces. They are, at the present time, affecting every department of life. We are in a time when we hear of crimes more numerous and more terrible than ever before and we believe that most of them can be traced to the psychic forces that are acting upon the people.

We have in our immediate vicinity, in Auburn, a young man less than twenty-one years of age who is accused of having committed a bank robbery and is being tried for the murder of his father, mother, sister, and brother. He was born when the earth was in the sign Sagittarius and, judging from the facts we can gather, he is finely organized and very sensitive; he has, however, a predominance of the perceptive faculties, which relates him to the material world, but no one can look at him or his picture and classify him with the criminals of the day. There is no doubt in our mind that he was a subject of hypnotism, as it is called, either due to some influences from the invisible side, or to the anger and evil passions of the people with whom he was surrounded, which alone is sufficient, in many instances, to produce in the sensitive a reckless act.

Again, we hear that railroad accidents are increasing yearly, far in excess of the increased mileage of the railroads, and the scientific and thoughtful minds throughout the United States are inquiring the cause. From the Scientific American of November 19, 1904, we quote the following: "It is a most disquieting fact that the statistics for train accidents of the year ending June 30, 1904, show not only the largest record of deaths and injuries, but one that has never been approached in any year covered by the investigations of the Interstate Commerce Commission. Last year 3,787 passengers and employes were killed and 51,343 were injured in train accidents. In the previous year, 3,564 were killed, and 45,977 injured, and in 1902, 2,819 were killed, and 39,800 more or less severely injured. This is an increase in two years of nearly one thousand, or 34 per cent, in the number of killed, and over 11,500, or 29 per cent, in the number of injured. Now, just what these figures mean can be understood when we remember that they far exceed in killed and wounded the losses in some of the greatest battles of the present Japanese-Russian war, battles, which we are informed, will go down to history as among the most bloody on record."

Can this increase be accredited to carelessness? Are men careless of their own lives? We have recently noticed accounts of old and reliable engineers totally disregarding signals and running not only themselves, but the passengers to destruction. Not long ago a wreck occurred, and the signal agent said that he deliberately changed the switch, which caused a fast train to run into one that was standing on the siding, and that he knew, when he did it, that it was wrong and what the consequences would be, and yet he seemed to have no power to prevent his action. Was this carelessness? or what was it?—It was nothing short of a psychic force controlling his mind against his better judgment, and we believe that if those engineers who have caused so many terrible wrecks could have lived to be questioned by those who understand psychology and the effects

of mind forces acting upon the mind, that they would have shown conclusively that there was a mind power that caused them, contrary to their own knowledge and better judgment, to disregard signals, to forget their orders, and, in a multitude of ways, to bring about accidents.

Now, the question may arise: From whence came these psychic forces? And while this question is, in many cases, unanswerable, yet we have studied the laws of mind sufficiently to perceive some of the ways in which these effects are produced. Suppose an engineer is running a passenger train on which there are strong minded business men who are in a great hurry to reach their destination, how often we hear them say, with disgust,—because they are not going fast enough—“We are stopping at every fence corner. Why do they not go on?” and they feel deeply within what they say. A thought expressed with feeling—as everyone knows—is more effectual than a thought expressed by the intellect alone. When a thought is expressed with feeling, it enters into the vital currents of the universe. We believe that when Christ commanded the fig tree to wither, it did so because he uttered the words in the life currents of the planet and felt the words and gave to them his will, which caused the effect. When men that are traveling are excited and anxious on account of business to go forward, they are likely unconsciously to send into the very life currents, not of the planet only, but of the engineer, their restless desire to ignore everything in order to go forward.

This restless, disturbed condition and inclination on the part of the masses in business to ignore and override everything for the sake of the accomplishment of their purpose, enters into and affects the life currents of the body of humanity, and as everyone who has had no drill or culture in the line of self-control, is more or less sensitive to these life currents, he becomes like a leaf in the wind before these powerful currents of mind that are being sent out by the people in their mad rush for wealth, and

combat and struggle for supremacy. In this continual combat and fight, man against man, there arise in the mind the most vicious desires and as these are being sent out by drilled brains,—by men who have made it the business of their lives to gain supremacy and to overcome their fellows by psychic force,—the sensitives of every class are affected by them and take them up as a sponge takes up water. Thus men are impelled to commit the most horrible crimes, and when the mind cannot be acted upon because of moral stamina or lack of circumstances to produce crime, these psychic forces, in many instances, actually suspend the normal action of the brain of employes of railroads and other establishments where great responsibility is involved. When the occupation of the employes requires them to sit quietly or their minds to be passive while their bodies are actively engaged, in that passive mental state there is fruitful soil for these strong mind currents to produce the results we see around us at the present time; and the increased anxiety and struggle in the business world is undoubtedly the cause of the increase of crime and the casualties on railroads and in other business industries. How can this be avoided? The answer is to be found in the booklet that we have been holding before the public for years past,—“Practical Methods to Insure Success.” We have endeavored therein to give a regular course to drill the body and mind, and especially the will. If the business man, the railroad magnate, the philanthropist, and the minister would take this booklet and push it forward, aid us in getting it into the hands of the public generally, we are prepared to say that the number of crimes and accidents would be lessened in the course of a year, because wherever this booklet is introduced, interest is at once created in the minds of the readers, and we are prepared to say that no man who reads this little book with interest and follows the directions therein can ever be psychologized by psychic force to do anything contrary to his will, and certainly can never be made a criminal; neither can he

become insane,—this reminds us that our insane asylums are too small for the number of insane.

In addition to what we have said in this little book, we would suggest, that after you have practiced the methods for developing the will and controlling the mind, you see to it that you do not forget that you are surrounded by a mind power which, in many instances, is overwhelming, and under all circumstances that you keep in mind your purpose and act in accordance with that purpose, for, unless you hold your mind firmly set, there is a power active that will mislead you and throw you into confusion. This realization will keep the will firm and the mind centered, but one of the greatest difficulties in this matter is that when a person is being acted upon by this psychic force he is in no way conscious of it. Concerning the action of these forces the only thing that can be known is, when you watch your mind carefully, know your purpose fully, and guard your feelings, and when you feel that there is a force acting upon you to change your feelings and your purpose, then is the time you need to be the most guarded.

While experimenting along this line we found that on going into the business centers there was first a feeling of exhilaration: the mind seemed to become active, full of energy and vivacity, and then, by carefully watching the process of the mind, we found that it became difficult to keep our mind on our own purpose, that is to say, on the purpose we had before we entered that center. We would apparently have greater power of self-control, power of action, power to do and accomplish, but, on careful analysis, we found that that power was working to carry us in a certain direction and that direction was out of our own proper course.

With some this power becomes a conscious hindrance, a tiring influence or an influence creating a feeling of combat, irritability, recklessness, and desperation; especially is the latter felt by the poor man who faces want and knows that every effort he

makes is a failure ; then, when he can see no way out of his poverty, this force that in one misleads will in him cause desperate deeds. In others this power will psychically tire the brain and cause almost entire suspension of mental activity ; the body will move, directed by a force that is not under the control of the individual's own will. Thus are caused many accidents on railroads and other places.

Do you not realize that you tire more readily than you did years ago? Does not your brain become tired every day in business? Does not the feeling of desperation creep over you frequently, and nothing but moral and business responsibilities restrain you from some desperate act? Enter into your own life and therein discern the wonders that are being wrought by this age of railroad and electric energy, wherein the mind is running with the speed of lightning, wherein there is found no place of rest. Is it not time that every man and woman should call a halt long enough to put into the hands of the rising generation methods of mind culture that will give them power to stand against this terrible tide? Unless there is special culture and drill for the minds of the people, the tide of mind force that is now active in the world—and is affecting the whole civilized world, especially America—cannot continue to increase for the next ten years, with the velocity that it has for the last fifty years, or certain disaster to the nations is sure to follow. That a time of disaster to all nations is due seems to be an impression deeply laid upon all minds, and the man or the woman who reads this assertion and becomes most vexed, and denies it most vehemently, is the one that feels the truth of the utterance and who hopes to avoid such results by the Christian Science method of denying them and asserting the opposite.

Now, unless a person has a well-defined purpose and his mind is cultivated, drilled, and kept in constant exercise, he is liable at any time to be swept into this great maelstrom or whirlpool of mind force, and carried to destruction.

LOOK WITHIN.

By I. L. Harpster.

In the world there are many individuals who do not contemplate the reason for which they were created. They have no conception of the cause that projected them into being; they drift along with the tide of humanity and imbibe the thoughts of their contemporaries, and never think, or take a serious view of life to ascertain whether the existing conditions of society are conducive to their progress and welfare. They cannot from themselves arouse the commonwealth with any thought of reform or advancement,—an idea that might prove of benefit to the human race,—but they become passive and are, as it were, an instrument acted upon by others.

Each individual in the Solar Man has a peculiar function to perform that cannot be performed by another, for it is impossible for the qualitative thought, latent within the individual—projected into him by the thought of the Creator—to find expression except it emanate from the organ in which it is embodied. Therefore, the parable of the talents. The Master in this statement declared a wonderful truth, an infinite and universal law; a law that if not complied with by the individual, would deprive him of an entity and position in the grand macrocosm: for we find in the case of the one who buried his talent that he was stripped of that which he seemed to have,—those talents that remained dormant and undeveloped.

There is a latent quality, dominant quality,—a thought of the Creator—projected into each individual, a thought of God which he desires to be expressed through the one whom he has chosen for that purpose. If the individual can develop and bring

to perfection the thought of Deity within him, he can know the mind of God concerning himself; and this will enable him to come into his own and enjoy his rightful inheritance. If the individual fails in searching for and developing the mind of the Creator concerning himself, he is derelict in his duty and finally forfeits the right to his inheritance.

It is a law in nature that no two things can be alike; no two minds can be exactly the same; no two endowed with the same talents, but a constant and infinite variety exists everywhere. This thought is plainly made manifest by St. Paul in the twelfth chapter of I. Corinthians, in his exposition of the human body and the body of Christ. Each organ of the body has its peculiar function to perform, and without each and all there is not a completeness; or, if all do not function properly there is inharmony and the body is incapable of executing its full and complete powers. All members of the body have their specific duties to perform; and the more perfectly they are developed, the greater the strength and beauty to the body: so with the Solar Man, of whom each individual is an epitome, yet taking his position and filling the station for which the infinite Mind has designed him.

God delights in variety, it is his law. Then it is for us to sense the mind of God concerning ourselves. Hence, how important it is for each and everyone to look within and try to uncover that latent spark of divinity which has been projected into his being by the universal intelligence, and to develop and to bring it to such a state of perfection, that it will take rank in its proper sphere, designed and intended by the Supreme Architect of the Universe.

Our life on earth is a station between the animal kingdom and the Kingdom of Heaven. It depends entirely on the direction of your moral journey at which end you will arrive; you can become an angel or a beast.—Max Brewer.

THE OUTLOOK.

By Henry Proctor, A. V. I., M. S. B. A.

The present age boasts, not without reason, that it has annihilated distance, and brought the four corners of the world together, with a network of railways and steamboats, and telegraph wires and cables. But not content with this, it must needs have its wireless telegraphy and even telephony. It has subdued the ocean, and is now on its way to conquer the air. Airships and flying machines will be in common use in the near future. Gas and steam, the esteemed Giant Genii of the last century, are being elbowed out by Electricity, and consequently cast off and despised.

Doubtless Man is growing proud of his achievements, but there is one thing that he ought always to bear in mind, that these powers of nature, which he is just learning to use, are not, after all, his own powers, but those of his Creator, and represent only an infinitesimal part of the infinite grandeur of the Mind that governs the universe. Doubtless, all these powers which man is so proud of having discovered and made use of, are a matter of the utmost simplicity to those Higher Intelligences to whom the Order of the Universe is committed by the Supreme Being. In the presence of such considerations as these, Man may well become more humble, and marvel the more at his own insignificance in comparison with the infinite greatness of those powers which are now manifested to him in Nature. These are but a small part of the ways of God, and greater things than these will He yet show him. There is every probability that man has such a future before him that the present shall dwindle into utter insignificance. Things

which *his* eye has not seen, *his* ear heard, or *his* mind conceived, but which are all simple and open to the Principalities and Powers in the Heavenly places. But so far as we have any revelation concerning these Beings of Nature they do not appear to regard the knowledge as of supreme importance, but matters concerning the Work of Redemption of mankind are the "things which angels desire to look into," and it is only in a secondary way, viz., "*through* the Church" that these Principalities and Powers are learning "the manifold wisdom of God."

Does not this teach us that every fresh revelation of Science should only lead us to say, the more emphatically and with a reverence as deep as Infinity itself: "*Gloria Deo in Excelsis*"? For the evidence that we have now of the Power of God is infinite in comparison to that which our forefathers had. The telescope demonstrates that His power is infinite in its greatness, while the microscope proves that it is infinite in minuteness. If our forefathers could see evidence in nature of Infinite power and greatness, how much more can we? If they feared and trembled before that Power, how much more ought we? Faith ought to increase in proportion with our knowledge of nature, as well as love to the Manifestor of so much goodness to man. And the hope of a glorious future for the whole Creation, "When the mists have rolled away," ought daily to strengthen and deepen.

"There is a little sentence
Worth its weight in gold,
Easy to remember,
Easy to be told,
Changing into blessing
Every curse we meet,
Turning earth to heaven—
This is all: Keep sweet."

FOR HIS NAME'S SAKE.

By Abijah.

Who is Jesus the Christ, or rather, who is that individual consciousness that was manifested in the man Jesus?

Paul says that the God that brought the Israelites out of Egypt, was the Christ, "for they drank of a spiritual rock that followed them: and the rock was Christ." If this is true, it is the Christ with whom the Israelites have dealt in all their history.

In those grand utterances of the Psalmist and Prophets, it is the Christ who speaks of himself as the God of all the earth and especially as the Holy One of Israel. To get some idea of the scope of the power, majesty, and glory of the Christ, study such passages as these: "For I am the Lord thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee. I will bring thy seed from the East, and gather thee from the West; I will say to the North, Give up; and to the South, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even everyone that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no savior." (Isa. xliii. 3, 5, 6, 7, 10, 11.) The Christ, speaking through Jesus said, "When ye have lifted up the Son of man, then shall ye know that I am he."

What is Christ's ultimate purpose among men?—It is to

bring the entire race into divine order, into a consciousness of immortal and eternal life, and into harmony and oneness with the God of the universe, the God of all Gods. "Then cometh the end, when he (Christ) shall have delivered up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all." (I. Cor. xv. 24, 25, 28.)

What was the immediate purpose of Christ's coming in the flesh nineteen hundred years ago?

The Christ was manifested in the flesh that he might get a foothold, that he might establish a center in the body of humanity in the flesh; through which center he will work out his ultimate purpose in the race.

The idea is prevalent that because Jesus is not accepted by the Jews, his own people, nor by the world generally, his mission so far has failed of its accomplishment. Even by the foremost Bible scholars of our day, these facts are disregarded: that he came first, to one people only, not to the Jews as the nation existed at his time,—although he was born among them, but to scattered Israel. He said, "I am not come but to the lost sheep of the house of Israel." We thus see that it was not intended nor expected that the Jews nor the world generally should receive him as their Messiah, until a certain time, and that time was to be when they—the particular ones to whom he came—would be perfected into one body. We see, especially in the seventeenth chapter of St. John, that Jesus understood that the world could not know and accept him until there was established on earth a body—his church—of people in whom he could live and be the guiding and controlling intelligence, even as the Father was in him. That body has not yet manifested itself. Consequently, the world cannot yet know that Jesus the

Christ was sent of God. But when the conditions arrive in which that body shall be formed—because in it the world will see the fruits of the works of Jesus in those who have dared to follow him to the ultimate—the nations of the world will believe that Jesus the Christ was indeed all that he claimed to be.

What is the proper relation that we should sustain to the Christ?

As the destiny of this world is in the hands of the Christ, there is no man, but who must bear some kind of relation to him. No individual bears exactly the same relation to him as another, but all those who are to become members of the body of Christ, parts of that center which he came to establish, bear to him a unique relation. It was from this standpoint that Paul gave utterance to such words, as: "For whom he foreknew, he also foreordained to be conformed to the image of his Son;" "In whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the council of his will;" "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." As the church gradually lost sight of the simple and clear purpose of God in the creation of the world and of his method in carrying it out, their idea of election and foreordination has become so confused and shocking to their own limited view of Christianity, that the church people, in order to gain the respect of the materialistic, scientific world, have thrown this doctrine completely overboard. But, as Jesus said, "My sheep hear my voice and I know them, and they follow me: and I give unto them eternal life." You, who are to become members of the Christ body, must follow in the footsteps of Jesus in the regeneration, must face a foe that others at present cannot face, "because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf." (Phil. i. 29.)

Many of the mystic orders and religious cults possess much knowledge that is acquired in the process of overcoming the powers of fleshly generation; but the great danger of many of these organizations is, that they are inclined to use this knowledge for the gratification of personal ambition. It is a proper motive in our efforts to overcome, that will finally bring us through. The Spirit says, through Ezekiel: "And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God: I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Again, "Ye shall know that I am the Lord, when I have wrought with you for my name's sake, and not according to your wicked ways, O ye house of Israel."

For us then, who feel the promptings within, to so strive as to be accounted worthy to bear his great and glorious name, what should be the attitude of mind to hold toward the Christ Spirit?

The Christ body is to be as literally a living, organized body, as are the physical bodies which we inhabit, but it will be formed on an immeasurably grander scale in the realm of spiritual consciousness. As you are the spirit that permeates and uses your body to accomplish your ends, so Christ is the Spirit that shall permeate and use his perfected body to accomplish his purpose among the sons of men. Throughout the seventeenth chapter of St. John, notice what was the one, great, immediate desire of Jesus when he left the world. In verse twenty-three he

says, "I in them, and thou in me, that they may be perfected into one; and that the world may know that thou didst send me."

They who are seeking after some great attainments for self, are not they who are to become members of the Christ body; but it is they who are so directing their energies that they may become as obedient to the impulses of the Christ Spirit, as a hand or foot of a healthy body is obedient to the will of him who controls it.

Our true power and strength does not come from ourselves no more than does the power of our hand to move and to accomplish come from itself. When we have learned to live in our proper relation to him who is the fountain head of our life, then will we be able to show forth the nature of his name. If men strive so hard to accomplish their own purposes, how much more diligent should we be to so conduct ourselves, that the King of the ages may accomplish his purpose through us. And when we consider what that purpose is,—to beat back and to overcome the dark powers that have so long enslaved the race in the bondage of sin, sorrow, and death, and to make the whole earth a happy abode of free immortal sons of God,—when we but begin to realize what great thing God has purposed through us, how vain does it seem to labor for anything else than for the glory of his name.

Our Lord has established in this dark world an enduring consciousness of true life, impregnable against all the attacks of the powers of darkness. All that we have to do, is to learn how to let this consciousness, which is his consciousness, become perpetually established in us; then, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

SELFISHNESS.

By A. L. Nathan.

Selfishness is one of the greatest evils man has to overcome. It enters into and governs our life to a far greater extent than we are usually conscious of. It binds the soul in such a narrow compass that it cannot open into the illimitable expanse of Life.

If one could realise that the eye, even when aided by the most powerful telescope, cannot reach the bounds of space, and that all this space, in every direction is filled with that which would satisfy us more completely than what we are now holding to, or are envious, or jealous, of someone else possessing, we would gladly relinquish the old that we might obtain the new.

Speaking of what might be obtained, Paul said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I. Cor. ii. 8.) But to love him, and be loved by him, we must give up everything else in the world. Can we realize what these words mean—give up everything else in the world? Jesus said, "If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke xiv. 26.) To hate one's father, mother, *et cetera*, is to separate oneself from their influence, to sever all ties that have bound us in the past.

This thought embraces a great deal more than appears on the surface. Here, in substance, he says that before anyone can become his pupil, he must give up everything that he has ever loved. Would we enter the kingdom of heaven? He is the only door by which we may; and, before we can begin to learn

of the Way, the Truth, and the Life, we must separate ourselves from all that belongs to our former life that we may become as a little child, willing and also desirous of being taught by him the true way that leadeth unto life everlasting.

In this life there is no room for selfishness in any form, for the King of heaven owns all there is in the universe, and will give to each one all he needs, all that he can use, all that is best for him. Selfishness is the exact opposite of loving our neighbor as ourself, which is one of the two great laws that Jesus gave. It is also the opposite of one-half of the ten commandments that God gave through Moses.

Then, till we get rid of selfishness we cannot seek the kingdom of heaven; and all the other things that we are so much in need of cannot be added unto us.

TRUE CHARITY.

I gave a beggar from my little store
Of well-earned gold. He spent the shining ore
And came again and yet again still cold
And hungry as before.

I gave a thought, and through that thought of mine
He found himself, the man, supreme, divine!
Fed, clothed and crowned with blessings manifold,
And now he begs no more.

Ella Wheeler Wilcox.

THE CHRISTIAN RELIGION.

IV.

Through a misunderstanding the preceding article of this series was marked "The end," but we really do not know when we shall reach the end, for the thought still expands into the limitless.

In the preceding article we endeavored to bring evidences from the Scriptures to show that the man Jesus was of the seed of Abraham in the direct lineage of David, and not—as is generally believed, without any lineage—the direct son of God. Jesus, in speaking of himself, nearly always said, "the Son of man." He was either speaking correctly or incorrectly. If, as is believed, the fleshly man was the son of God, then he was not the son of man. We often think of the words of God by Jeremiah, the prophet, "Cursed be the man that trusteth in man, and maketh flesh his arm." They who worship the physical organism, the fleshly body of Jesus, who was the Christ, are making flesh their arm.

Another point in connection with this thought is this: The word "Christ" means "The anointed." As we have said in former articles, every priest and every king that was anointed was a Christ in that sense, and if Jesus was the anointed of the Father, then there are two points involved, which are, first, there must be someone or something to anoint, and, second, the anointing was a symbol of being constituted an instrument, the expression of God; for the oil was a symbol of spirit. So the folly of flesh worship is apparent, and our attention is necessarily turned toward the Spirit.

In Isaiah xliii. 11, we read that God said, "I, even I, am Yahveh; and beside me there is no savior." Here we are met

by the mystery of God and his savior, brought out in the words of Jesus as quoted before, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." To solve this mystery in our own experience is life eternal. This each individual must do for himself. We can aid you by telling you how, but we cannot make you know it. You may believe what we tell you, you may accept it fully, and may even act upon it, but it will not be knowledge to you until you have had the experience and that experience is knowledge.

The effort of the Esoteric work from its inception has been to lead the readers into "the way," which, if carefully followed, will bring that knowledge through experience to each individual. Even the Christ when here devoted his whole teaching to the basic principles or practical methods by which, if diligently practiced, a man or woman may obtain this knowledge; for, as he said to his disciples, "I am come that they might have life, and that they might have it more abundantly."

The mystery of God and of his Son, is this: God is the God of the whole universe. He is the God of all worlds and systems of worlds throughout illimitable space. Pause and think, until thought fails you, of infinite space. You look around you on a clear evening and you behold the multitude of stars shining in the heavens. Could you fly with the velocity of thought until you had passed all the stars that you now see, would you not still see as many yet beyond? And suppose you thus fly to all eternity, in a straight line, you would still pass suns and systems of worlds, all teeming with life, with living souls who are worshipping God, the same God toward which we would direct your thoughts.

Many millions and trillions of these souls have found conscious unity with God and have become the expression of his mind; and yet, as you fly on and on, never returning to where you started, still there is no end. Ah! we cannot think such a thought; we cannot grasp the thought that there are inconceivable numbers

of systems of worlds all floating in a fountain of life, of Spirit ; all upheld and carried forward in their rapid motion—like the molecules that float in our blood—by one infinite life, by the source of all mind, all thought, all power.

And were you capable thus to travel through space, you would not travel far, comparatively speaking, before, methinks, you would meet men whose glory and magnitude would so far transcend your present conception of God himself, that you would be lost in a maze of wonder.

Then, can we believe that all there is of God was embodied in the one man Jesus? If not, what did the Apostle mean when he said, "In him dwelleth all the fulness of the Godhead bodily"? Well, that early preacher may have comprehended what he said ; he may have spoken by the inspiration of God, for it is true and it is not true ; so are all great truths—truth and falsehood, according to the way in which the mind grasps them. And the mind of man, the mind of our race, in fact, is wholly centered upon the material earth and material things with which it is surrounded. It is because of this that every great truth that reaches your mind is at first inverted and then, through the reasoning and through the loves and sympathies of the flesh, it is perverted and becomes an error, an evil.

God is the fulness that upholds all worlds, for remember that our world—as well as all worlds and suns and systems—is resting on an impalpable foundation. Resting?—Nay, nothing is resting ; it is flying. But what holds it? What keeps it flying? What keeps it in its order?—The life and mind that is the fulness filling all things, all space, limitless as it is—God.

This brings us to inquire concerning the Christ. Who was he?—John said that he was the word of God. In the Revelation of Jesus Christ given to John on Patmos the angel said that Jesus was the word of God, and John said, "In the beginning was the Word." Jesus in his notable prayer, recorded in the seventeenth chapter of St. John, said, "And now, O Father,

glorify thou me with thine own self with the glory which I had with thee before the world was." Does this prove that he was one of the creators of the world?—for he was with the Father when the Father created the world and all in it. Perhaps so; perhaps not. Here this mystery deepens, but we will follow the thought further. The word was, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." Was that word expressed in the Christ? Did he not manifest the great truth that he had the dominion? The fish of the sea obeyed his voice, the dead were raised, and all those wondrous manifestations of the Son of God accompanied his travels. Yes, he was the word of God and he was the first of the sons of earth begotten of God, having become matured, or the mature word of God.

Mark you the word was, "Let us make man in our image, after our likeness." Christ was in the Father's image and like him. Like whom? Unless we know God, we can never know Jesus Christ, and when we consider the immensity of God's great nature, as we have just been considering it, how God is the fulness that filleth all things, we must also remember that God in his own essence and substance is formless, otherwise how can he be the fulness that filleth all that is; all space and all organized form? unless all there is, is united in one form. And how could it be other than as Swedenborg said, "God created from himself"? For as God said by the prophet, "I am, and none else beside me." Nothing in all this great universe but God? Can this be true? Can it be true that every living thing upon this planet is God? If there were a life, a mind, separate from God, outside of his great nature, then he could not be omnipotent and omnipresent. No: all life lives from him.

You may ask: What is the object of our life and of all the life upon this planet and all planets and worlds and suns? The same answer may be given that John gave concerning Christ;

namely, "In the beginning was the Word," and the word expressed the purpose that was in the mind of the Creator, which was to make man a son of God. Are not all creatures then, as we have said, sons of God? God incarnate? Yes and no. All creatures are being carried forward by the volition of the Creator and not by their own volition.

When man has reached the point that the object for which he was created begins to take form in him, then he voluntarily conquers the creative impulse in all its manifestations and lays hold upon the Source of his being. In other words, when the time comes, spoken of by the prophet Isaiah, when the Spirit through him exclaimed, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city."

To whom did the Spirit call? The answer is found in Isaiah li. 9, "Awake, awake, put on strength, O arm of the Lord." The call here is for Yahveh to awake, for the arm, the strength, the power of God to awake in man, in Israel. Has it been asleep? Has it been asleep in you? Have you a consciousness of your oneness with the Father? Have you been for a long time dreaming that you are a separate existence and that this world is all there is? O horrible nightmare! O sluggish dreamer! Awake, awake, put on your strength; awake as the arm of the Almighty! Thus may you also become one of the sons of God, for it was said of the Christ, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." The subject is so immense that we scarcely know what thought will be most useful in this connection. Let us return to the thought previously expressed concerning the limitlessness and formlessness of Yahveh the God of the universe and the object toward which all this life, this energy is moving. The object? Volumes might be written to express it, but in a few words we will say that the object is not alone to create man in the image of God and after

his likeness and give him dominion, but to organize a center to become the mind organ and expression of the mind of the Infinite: to become a conscious, thinking center, to do and accomplish certain things according to the sphere of use of the various parts of that center; the diminutive in the sphere of the diminutive, and the great in the sphere of the great, and so on every plane of existence, from the Solar System as a whole, down to the atom, to that inconceivable minuteness, of which particles everything that we know is composed.

Christ came as the organized expression of the purpose of God in the creation of this world, of you and me and all the inhabitants of this world, and he has become the light of the world through special preparation, as we have seen in the account of Abraham and Lot: Abraham being prepared to become the progenitor of the father, and Lot the progenitor of the mother of the Christ. Thus through special care and preparation a man was produced who was sufficiently developed to awaken as the arm of Yahveh, as the mind organ of the Infinite, as the instrument by which the race of man might be instructed in the way of life, in the way to become like him, an awakened son of God. The Spirit of the Almighty is now calling to your soul: "Awake, awake, put on thy strength, put on thy beautiful garments," garments of righteousness, and stand forth in the dignity and power of the conscious son and expressor of the mind and will of the Father.

Society is commonly too cheap. We meet at very short intervals, not having had time to acquire any new value for each other. We live thick and are in each other's way, and stumble over one another, and I think that we thus lose some respect for one another. Certainly less frequency would suffice for all important and hearty communications. The value of a man is not in his skin, that we should touch him.

Henry D. Thoreau.

THE NARROW WAY.*

By W. V. Richberg.

Alone, let me travel ;

A friend?—then thou'lt not cling
And in thy blindness think that thou,
Though of the Infinite Being,
Canst live my life.

A parent?—Knowest not that thou
Canst not impart thy knowledge unto me?
Thou gavest me opportunity,
'Tis mine to strive.

Thou canst not drink and quench another's thirst,
But thou canst show him where the water flows,
Though thou mayest give a man a chance to grow
On man alone, depends the way he grows ;
And while each one is part and all of all,
Or, of the Infinite, some choose to say,
We each are here, a different work to do,
And separately, we must work—to-day.
And yet be not misled and think that thou
Must not communion with thy neighbors know,
But know, thy first dues are unto thyself ;
And through that knowledge, help us all to grow.

And when some one shall say to thee, "Thou knowest naught," and it bites thee not, then know that thou hast begun the work—Epictetus.

*Inspired by Mr. Butler's "Narrow Way of Attainment."

CONTACT AND SENSATION.

By L. D. N.

One of the most important rules of occultism is, "Kill out sensation."

To the ordinary man this is most difficult of comprehension; for, as a rule, he recognizes the fact that to kill out sensation means to kill out life, for all life is primarily touch and sensation, without which there could be no consciousness; but in the foregoing rule, sensation means that identical mode of motion which connects and holds mankind to one rate of vibration, and will not let him pass to those unexplored regions of higher motion where real life exists, but compels him, through sensuous desire to return again and again along the well-worn paths he has traveled since the original impulse was given; by which impulse the vibration of his single differentiated life begins, and exists until it is exhausted, and the personality sinks like a sodden leaf to the bottom of the stream.

Sensation should be used for development, not misused for pleasure. Every sensation should be studied and observed from an impersonal standpoint, that is, man must compel his consciousness to stand aside from his organs of sensation and look at each of his own sensations as he might at those of another,—had he the power of such analysis. All that man holds dear of pleasure or enjoyment has its counterpart or correspondence in other planes of being.

These are gradually refined and purified from the dross that is always associated with the lower planes of manifestation; and when man has reached an equilibrium, an impersonal point, the lessons that he has learned from his observation of those lower

forms of sensation will serve to connect him with the new radiance, the new rate of vibration, by which a realization of himself, as one of the conscious creative agents or powers of the universe, will dawn upon him.

No weakling, no one satiated with these lower orders of sensation, may lift the veil, or take in their hands the key to the Temple Gates. Yet it takes an epicure in the highest sense of the term, even to realize that there are heights beyond, ready for him to scale when he has attained the power to make the attempt.

Many students of mysticism have taken this rule; namely, "Kill out sensation," as a guide to development, and have succeeded only in damming up in their own nature currents of force that will break all boundaries when a severe testing occurs, and sweep them away into a whirlpool of mad passion, or destroy the organs of sensation in their physical bodies.

No ordinary man or woman of the present day can follow this rule without grave danger, though its spirit is possible and right. Remember, there is no license in vice; it does not enter into pure natural life. Here and there we find names of men who have scaled the great heights gained by sore travail; for, paradoxical as it may seem, pleasure is attainable only through pain, and *vice versa*. These great souls have left, for our guidance, mile-stones along the path that they have climbed; and on one of these mile-stones is inscribed in letters of fire "Fearlessness." As long as fear can paralyze the soul of man, struggling for higher development, so long that soul can make no further progress.

When he first realizes that there are vast heights beyond, which are strewn with the ashes of those who have vainly attempted to scale them, a sense of deadly fear descends upon him like an avalanche, and he turns as a hunted deer, and flies back to those lower levels upon which he has browsed so long that they have become barren to the gaze of his soul, or else he stands as the pine tree on the side of a bluff, striking its

roots deeper into the soil, though its trunk bends and shivers with every blast of the storm. But as he stands alone, yet confident in his own strength, he finds the storm lessening little by little, and peace, like a deep-flowing river, will, one day, roll over his soul, filling him with the consciousness of all created things.

He has taken only one step up the ladder of life, but that step has placed him far in advance of his fellow-men. They can no longer comprehend his language or actions, and he is as one set apart.

The sensation of fear no longer exists for him, its vibratory tone has changed and has become one of fearlessness. He has seen another of those mile-stones, on which is inscribed "Action," and throwing his cloak of purity over his shoulders, he steps out of the shadow into the light of life. His eyes are no longer holden, he sees the light in the eyes of the woman he loves, and knows that it shines from the pure soul within; and putting behind him the passion that has hitherto hindered both of them, he takes her by the hand and says, we will take the next step together. The sensation of lust has been changed to pure love, and he has come face to face with his own soul. For love alone can lead to the shrine where dwells the soul of man. Love seizes Contact, and knocks at the doors of the universe. Sensation responds and throws open these doors.

Many have deemed it incumbent upon themselves to decry all sensation, all emotion, making, apparently, no distinction, and they have therefore misled some who could not reconcile such teachings with their own intuitional knowledge,—that sensation *is* life.

In the very effort to follow where such presume to lead, irreparable harm has resulted; for either the organs of sensation have been temporarily atrophied or an inertia, from which no ordinary sense-perception could arouse them, beyond a very limited degree, has ensued.

The natural man will find a drop of poison in the *second* cup of any pleasure to which he may have been attracted; but in that poison, by careful search, he will find its antidote, and the key to the fulfillment of a higher pleasure with its corresponding pain.

Learn to know this,—that suffering and pain come through the breaking of Nature's laws. Do away with the fallacy that your pain is caused by another. The inner self, the ruler of each being, recognizes the truth that pain is as essential to growth as is its opposite; it reaches out and strikes a note of the great instrument that must respond discordantly; it flashes out a color that cannot harmonize in vibration with the others in the aura, and a sombre, faded tint is apparent.

Do not look forward to the changes of this life with fear; rather look to them with full hope that, as they arise, God, whose you are, will deliver you out of them. He has kept you hitherto—do you but hold fast to His dear hand, and He will lead you safely through all things, and when you cannot stand He will bear you in His arms. Do not look forward to what may happen to-morrow; the same everlasting Father who cares for you to-day will take care of you to-morrow, and every day. Either he will shield you from suffering, or he will give you unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations.—St. Francis de Sales.

Nay, for not only did He make thee, but to thee alone did He trust and commit thyself. Wilt thou not remember this too, or wilt thou dishonor thy charge?

Epictetus.

THE NEW BIRTH.

"Be ye therefore transformed through the renewal of your minds."

The New Birth is Perpetual Regeneration. And by Regeneration we mean the Perpetual Renewal in Higher Form of Man's Entire being. The reason why few have realized Regeneration is because they have looked upon it as a single event, and an end in itself. But we can never attain anything so long as we have a false conception of it. When we understand that Regeneration is something that can never end when it has begun, and that it must be carried on on all planes simultaneously; then we shall accomplish something. Given the true conception of a purpose and the principles upon which it is promoted, and we shall inevitably have the results.

Regeneration is fourfold—physical, mental, moral, and spiritual.

First, the perpetual renewal of the body, forever recreating, reconstructing, reproducing, re-forming, refining, elevating, and perfecting the physical form. The result of physical regeneration will be eternal health, perennial youth, ever increasing power, vitality, and vigor, and the continual improvement of the shape, the form, the substance and the appearance of the body. A body ever becoming stronger, finer, more perfect and more beautiful.

Second, the perpetual renewal of the mind; the continual advancement in thought, intellect, and mental capacity; forever refining and elevating all mental states, all feelings, all desires; the endless expansion and ascension of consciousness; the conception of the divine idea in higher and ever higher mentality; ever ascending into new thought in all the principles of truth, life, and being.

Third, the perpetual renewal, reconstruction, and elevation of character ; to approach perfection eternally, to realize in ever ascending degrees of perfection the eternal principles of truth, justice, purity, and righteousness, forever rising above temptation, and becoming more and more immune to all that may lead astray ; the continual development of a character ever becoming stronger, higher, finer, truer, and more divine.

Fourth, the bringing forth of the spirit in higher and ever higher channels of unfoldment ; the continual renewal and enlargement of the life from within ; an ever ascending conception, consciousness, and realization of the divine nature in man ; the unfolding of all the powers, attributes, and qualities of the soul in ever-ascending degrees of perfection. This is the real meaning of Regeneration, or the New Birth, briefly stated. But from this brief analysis anyone can realize the marvelous possibilities that are open to man.

Humanity has lived so long in the old way, and transmitted from generation to generation false habits of thought and life, that each individual who wishes to begin the life of Regeneration must break away entirely from the ways of the world and from the false inheritances that the race has given him. This, to beginners may seem a large task ; but those who know that we can all do whatsoever we undertake to do, will not consider the difficulty of the task ; but will go at once and do what is intended to do.

We will mention here what is to be done, and what is not to be done by the person that intends to enter the New Birth ; and we know that everyone in possession of intelligence and spiritual insight will find no difficulty in rising from the very beginning.

In the first place resolve to consecrate your entire being to the largest life, the highest life and the best life conceivable ; and also resolve to make this new life larger, higher, and better every day. Do not permit anything to disturb or discourage these two great resolutions. Secondly, illumine all thought

of materiality; know that you do not have to be a sinner, nor part evil and part good; declare your eternal freedom from adversity, wrong, pain, sickness, and death; realize that you are not subject to the flesh nor any perverted condition in the world; know that you are not limited, and that nothing can hold you down; to all that is old, useless, and perverted, say a last farewell; then turn your mind to higher things. Third, live in the present; recognize the eternal now, and live neither in the past nor in the future; understand the law of change, that everything in nature tries to perfect itself; give way to this law of perpetual change and renewal, and open your entire being to its reconstructing power; illimitate the idea of maturity; to believe in maturity is to bring everything to a standstill, when we believe that maturity has taken place; and a standstill on any plane is inevitably followed by decay and death. Know that eternal growth is before you; that the law of this growth is already working within you, clamoring for a larger expression. Harmonize with nature. Nature is continually trying to renew and perfect your entire being. By simply permitting nature to work unhampered would promote regeneration in any person; then, what cannot be accomplished when the mind of man works hand in hand with nature, and even perfects and promotes the original, natural plan? Concentrate upon the ideal. Never give thought or attention to anything that is beneath your highest conception of the perfect. "Hitch your wagon to a star." Keep your eye single upon the brightest you can see; the finest body, the largest mind, the strongest character, and the most beautiful soul that your mind can picture. Do not consider time. Live in eternity. Lift yourself up above the notice of the passing of days, and realize that the life you are living now is the life eternal, without beginning or end. Have nothing to do with years, birthdays, anniversaries, nor anything else that pays attention to the passing of time. Live now, and now only; and live the highest life now that you can. Open the mind to

New Thought; seek new thought on every subject, and seek this with the whole heart. Every good thought that comes into the mind, comes with a mission; soon that mission is fulfilled, and it must pass away to give place to newer thoughts and higher thoughts. To keep the mind open continually to new thought on all subjects, and to seek eagerly new thought, not in the without, but in the within, will keep your mind abundantly supplied with the best thought that is to be had. Desire eternal improvement along all lines; and this desire must be strong, coming from the very depths of the soul. See the body beautiful, and know that your own form is eternally becoming what the body beautiful is. Realize the boundlessness of life, power, energy, vigor, health, strength, youth, beauty, and loveliness. Rise in mental vision eternally; try constantly to see everything in a higher form. Never hold in mind for a moment what is wrong, or what is beneath your loftiest aspiration. Seek to do right because it *is* right, not because you fear punishment. The fear of punishment retards the regeneration of character. Have no dependence upon creeds, formulas, ceremonies, forms, image worship, or personal saviors. Follow no authority except your own highest conception of the divine light. Know that you can at this moment be inspired by the Most High, and receive to-day all the revelations that the present may need.

* * * * *

Perpetual ascension is your purpose; follow the principles given above, and you will enter the New Birth; Regeneration will begin and your entire being will be perpetually renewed, ever becoming what the eternal forever *is*.—From *Eternal Progress*.

There is, at the surface, infinite variety of things; at the center there is simplicity of cause.—Emerson.

CONFIDENCE IN GOD, ITS APPLICATION AND POWER.

By Adnah.

Jesus, the great master, gave us a clear line of distinction between the mind of death and the mind of life, or spirit, in the following statements: "Take no thought for the morrow;" "Let not your heart be troubled, neither let it be afraid;" "And when they shall deliver you up take no thought beforehand what ye shall speak, * * * * for it is not ye that speak, but the Holy Ghost."

The animal mind is full of anticipation. It makes work out of that which should be pleasure, and creates death out of life. It is an unruly spirit: it says of work, it is too hard, it breaks me down, while, in truth, it is not the work but the mind itself that breaks down the body and the mind. It is the animal mind that earns for a man the name "time server"—one who is always looking forward to an end that has not yet been earned. It is this balky, mortal mind that gives to the consciousness the delusion of time; whereas, there is no time.

Jesus shows us the way out of this condition of death,—a life abundant that wanes not, that rejoices in strength and peace, that denies time and death, and affirms eternity: "Take my yoke upon you, * * * * for my yoke is easy and my burden is light." There are many opportunities ever present by which we may learn of this gentle yoke, this strong, guiding power. Every time there is something to be done, do it with the whole heart, do it faithfully, thoroughly, absorbingly in that spirit that is all-accomplishing—the Name of the Father; without a doubt, without a murmur, rejoicingly, and without thought

of fatigue or time ; and when the work is ended, instead of fatigue and unhappiness, we emerge with a consciousness of added power, and a strange, sweet peace ; we have for a brief space thrown off the burden of accusation of mortal mind, and entered into that activity that gives rest, and leads into life.

If we reflect upon this, and do all things without stint of energy, with confidence in the Father, it will teach us something about prayer, and the soul will learn to worship the Eternal One ; it will then understand what the Christ felt and knew when he said : "I can do nothing of myself, the Father that dwelleth in me, he doeth the works."

We have interposed limitations, and habit has fixed them upon us : the soul seeks permanency and freedom : it reviews the years past and considers the years to come, and questions, what is all this ? And the answer comes,—only self-imposed limitation.

The rotation of a planet, its periods of night and day, and its seasons of heat and cold, and the incidental affairs of men ; what are these to the soul ? Answer, soul ; be strong and free, and live, by that Name which is life eternal.

It is a great satisfaction to find that our oldest convictions are permanent. With regard to essentials I have never had occasion to change my mind. * * * The aspect of the world varies from year to year, as the landscape is differently clothed, but I find that the truth is still true, and I never regret any emphasis it may have inspired. Ktaadn is there still, but much more surely my conviction is there, resting with more than mountain breadth and weight on the world, the source still of fertilizing streams, and affording glorious views from its summit if I can get up to it again.

Thoreau.

GAINING KNOWLEDGE.

By Enoch Penn.

All the knowledge in the universe is open to us. There is nothing kept from us, unless we are unable to put forth the necessary effort to grasp it.

If we would have knowledge we must seek it: we must formulate it. We may seek knowledge from others and receive a measure of it from them; but in its results to us, or in its results upon our consciousness it is not like that knowledge that we have gained, either by our own personal effort, through a process of reasoning, whereby we work up to, and grasp an idea, a truth, or by an experiment whereby we prove to ourselves that a certain thing is or is not a fact.

While it is true that all knowledge is based upon experience, yet there is a theoretical knowledge which may be gained by indirect experience, or rather, experience leading up to a certain knowledge which may be worked out by a process of logic, and by this process knowledge may be gained in advance of experience,—if we may so express it, and then proved by experiment, which is after all, voluntary experience.

Thus we perceive that to gain more knowledge than we already have the process is, first, to gather the necessary material,—the facts we now have—and, by a process of careful discriminative reasoning, lead to logical deductions therefrom. The measure of our success will depend on the power of inspiration, our ability to discriminate, and an orderly mentality to formulate correctly.

It appears then that, by the operation of these three principles or faculties, we are limited in the knowledge we may gain only by the strength of will to perfectly carry out any line of thought in harmony therewith.

MY HEART AND I.

By Caleb.

"Male and female created he them."

After long searchings and many futile efforts I opened my mind to God, the light and life of the spirit world,—and I saw, and had light, and was comforted, and found life a satisfaction; nevertheless, there were times of darkness, times when I questioned: Is life, after all, worth living? Then I would reason: I cannot refuse to live; and, since live I must, let me learn that which will make living wholly satisfactory.

Again one day, I opened my mind to God, the Spirit, and he filled my mind and I had light and peace. Then I opened also my heart to God, and his light, as love, filled my heart, and my heart turned and loved me.

I stood still in silent wonder at the joy of living, a joy so still, so deep, that it seemed almost sadness, so close was it to tears; then my Heart said to me: "You know me now as your loving companion. In approaching God together and living in him we have met. We love each other, you and I. Separated from God, we are separated from each other."

Now living seemed to me a deep joy. And I wondered, although living together in one house for so many years, that we had never known each other, my Heart and I. Previous to this I had tried many times to think, to formulate desirable thought, but thoughts would not come at my desire, or only with difficulty. Then I talked to my Heart and the thoughts I desired came to me. When my reasonings were faulty, my Heart told me so.

Then there came a day when my attention was distracted,

wandering first in this, then in that forbidden path and I found that I had lost in a large measure my hold upon the consciousness,—that I live in God, and see by the light of his life.

Then my Heart said to me: "See, the things which have been troubling you have also separated us. That which separates you from the consciousness that you are living in God, separates you also from me. And more than this, when you permit your thoughts to stray into forbidden paths you detach my hold upon the fountains of love, even as you are turned from the fountains of light, and consequently, you are without light and without love. Only when we meet in God are we united; then and then only can you know what a satisfying companion I am. And know also that it is because we were separated that life has been to you so unsatisfactory; for, you are not complete only when we are united."

It is written that in the beginning God made them male and female. Mystics also say that man is interiorly feminine, and woman is interiorly masculine. Just what thought is intended to be conveyed by these words is an open question, but it is claimed by some that all human beings are androgynous and, therefore, each one is complete in himself. If this is true, then each one should look within for his "complement."

Be this as it may, we have yet to know one who in seeking his complement outside of himself, has found that one. Many have found one who they thought to be their complement, but in all such cases of which we have any knowledge, the parties soon appear to be undeceived.

Nevertheless, to our mind it is reasonable to assume that in a certain sense each person is complete in himself, whether or not we accept that the mind is masculine and the love nature is feminine, yet it is evident that anyone who is not acquainted with both sides of his own nature, and has not brought himself into harmony with himself, should so harmonize himself before

hoping to be harmonious with another; especially if the other has not yet found harmony within.

Emerson says, in substance, that every man who would agree with another must first agree with himself. For it is evident that he who cannot agree with himself, cannot hope to agree with another.

If man is interiorly feminine and woman is interiorly masculine, and neither can harmonize with his own interior nature, then there is but little hope of either finding one of the opposite sex with whom to harmonize. So we feel safe in assuming that in one's effort to find his complement in another he will be more likely to be successful if he first finds unity within himself,—if, indeed, this is not an absolute essential,—and if one cannot open one's love nature toward God, the fountain of love, it is certain that he will have but indifferent success in opening it to one who has no control of his own love nature. Indeed, one might as well attempt to walk without having control of his feet, or to see without being able to focalize his eyes, as for two who have not control of the mind and the love nature to hope to succeed in an attempt to be the complement of each other.

My function is that of the *aesthetic* not the doctrinal teacher,—the rousing of the nobler emotions, which make mankind desire the social right; not the prescribing of special measures, concerning which the artistic mind, however strongly moved by social sympathy, is often not the best judge. It is one thing to feel keenly for one's fellow-beings; another to say, "This step, and this alone, will be best to take for the removal of particular calamities.

George Eliot.

BOOK REVIEWS.

Mona The Druidess Or the Astral Science of Old Britain. By Alice K. Hopkins. 345 pages, beautifully illustrated with thirteen full-page engravings, and magnificently bound and embellished in cloth, with a winged figure in silver and gold surrounded by a galaxy of stars, representing the heroine—Mona. Price \$2.00. Address, Eastern Publishing Co., Boston, Mass.

This is a new book. It is written for those who love a good story, containing some historical fact, some legend and superstition, and some fiction. The story is based upon the time of the religious order of ancient Britain—"The Druids", long before the Christian era. That such an order existed, history bears record; beyond this, much is asserted that probably cannot be proven, which the reader may intuitively accept or reject.

In the Introduction it is stated, concerning these Druids,—“Even the Romans affirmed them to be a wise and knowing people, who had from of old been much celebrated for their attainments in the most solid and useful parts of philosophy * * * The order of Druids embraced the most noble families.”

The Human Aura, and the Significance of Color. Three Lectures by W. J. Colville. A paper booklet of 45 pages. Price 25 cents. Address, Frederic Cole, 1773 Broadway, New York.

This little book contains some very good suggestions. We think the following extracts, alone are worth 25 cents to some but on general principles it should sell for 10 cents.

“Aura is dissipated by taking notice of things which are no part of one's business. * * * The disciple on the Path of Wisdom need never pause to question how others feel toward him: his work is clearly to determine how he feels toward others, and according to the feeling he generates, entertains and sends forth will be the condition of his own aura, and according to that will be his safety in the midst of perils. * * * This is the open secret of the Kingdom of Heaven, now, here and forever”.

Joy Philosophy. By Elizabeth Towne. Cloth, 75 pages. Price 50 cents. Address, Sidney Flower, 27 E. 22nd St., New York City.

This book teaches self-reliance, and conquest over depressing mental conditions. It is full of encouragement of the kind that strengthens, for it reminds one of what he should never have forgotten, that fear is but a shadow; that the real self, by the power of the eternal spirit, is able to dispel all dark conditions, and become invincible in the truth, “I can and I will”, and accordingly accomplish what is in harmony with the law of God.

Lessons in Spiritual Healing, by H. Aylmer Harding. Paper, 39 pages; price 25 cents. Address the author at Cor. Eunice and Langside St., Winnipeg, Manitoba, Canada.

This is a valuable hand-book on healing, and the realization of individual power by conscious unity with the mind of God. We consider this little work the most pithy and condensed presentation of the principles of healing that has yet come to our notice. Owing to its concise, simple, yet comprehensive presentation, and considering the small price, we highly recommend it, and trust that each one who reads this notice will get a copy without delay.

Another magnificent little work on the same subject, is the *Mysteries of Spiritual Healing*, by H. Algernon Colville. Paper; price 70 cents. To be had at the same address above. Some of our members consider this a more valuable exposition of the principles of healing, etc., than the one above mentioned. For those who can, we believe it would be highly advantageous to have them both, for certainly no more vital truths, in so small compass, and for so little outlay, have been offered on the subject of spiritual and mental power in the application to health. The following list of contents indicates the value of this book:—

The Law of Agreement; Conservation of Energy, and Relaxation; The Law of Trust; The Law and Operation of Thought; The Faculties of Mind; The Operation of Mind; Occultism and Its Key; The Mind of Christ; and a valuable appendix on Breathing, and the Solar Plexus; and affirmations for overcoming Disease, Bad Habits, etc.

The Earnest Loomis Co., Inwood-on-Hudson, New York City, publish a booklet—"The Magic Story" for 25 cents. It does not dabble in magic at all, but the strengthening effect upon the inner consciousness, by a thoughtful reading of the Magic Story, is truly magical. It is a wholesome remedy for negative or discouraged mental states. While the characters and scenes are from a rather low plane of life, the story possesses for the reflective mind some vast, basic truths. The regenerate man or woman must be an overcomer, and this requires transcendent courage, and unbounded faith in the spirit of God; and we believe, if you read the Magic Story in the earnest desire for wisdom and truth, that beneath its homely garb will be discovered one or more gems of solid worth to you, even in the regeneration.

The *Sermon on the Mount*, an Interpretation by Annie Rix Mills. 136 pages, in clear type, fine paper, beautifully bound in strong paper. Price 50 cents. Address, The Absolute Press, P. O. Box 155. Brooklyn, N. Y.

The author is not merely an idealist, expressing some devotional thought upon the great Master's utterances, but one who has applied the doctrine by years of ministration and conquest, individually, and for the many: we therefore fully commend the book to our readers, as one containing not alone the

words of the Master, but the interpretation of one endued with truth. Throughout the book are given also a number of parallel statements from other venerated sources. The purpose of it all is to show how sane, demonstrable, exact and applicable is the Christ Life, and how superior its practice over all systems and codes and conduct in human affairs, and how swift and sure is the resultant blessing to the wise, who take on the Christ yoke, that the law over error and death may plainly manifest itself to the sons of earth.

CORRESPONDENCE.

Mr. H. E. Butler,

Dear Sir: As suggestions to neophytes are always in order, I have no excuse to offer for the following. According to Solar Biology, the sign in which the earth was at the time of birth determines the individual's spiritual nature.

The sign the moon was in gives the mental tendencies. While nothing is said in the text of Solar Biology, yet in your other publications we understand that the sign that was rising at the time of birth, governs the bodily nature. In the effort to overcome the loss of the seed, it seems as if we might make use of this knowledge in the following way:—

When the moon is in the sign in which the earth was at birth, let the neophyte make a special effort to keep his spiritual nature active. When the moon is in the sign it was in at time of individual's birth, another special effort should be made to keep the mind active. And while the moon is in the sign that was rising at birth, let the physical body be kept more than ordinarily active; even, in some cases, going to great extremes. My own experience leads me to the conclusion that, when the moon is in the body, or rising, sign that is the time of greatest danger of loss. It would also be well to apply the same rules daily to the rising signs that have been given for the moon.

The rationale of the above suggestions will doubtless be plain to many struggling ones, without argument; therefore I leave them with the sincere hope that they may be of use to all.

Sincerely yours,

A. L. Nathan.

Mr. H. E. Butler,

Dear Sir and Brother: I was raised in a hide-bound church, where they drowned witches, prayed on Sunday, and robbed the first man they met on Monday. Later in life I wandered through the so-called "new-thought" literature, spending a good deal of time and money; but finding no comfort or satisfaction, until ten years ago when I chanced upon a copy of "Solar Biology," then my education began. At first I could not make very much head-way, in fact, for the first two years I hung in the balance, for I had to unlearn all that I had learned; finally my eyes were opened and I began to grow, to unfold, to know. O, how often I thank God for Brother Butler, and the Fraternity. I have read all of your publications, and during the last three years I have been trying to do a little thinking, and to produce something on my own account. I have had a number of strange experiences. I will here speak of one, of which I would like your opinion, or explanation. First, it seems to me that I lived upon this planet long ages ago; I seem to have lived two other lives here, of one of which I will speak. The time seems to be about 3500 years ago, and the place was a continent or country called Atlantas or Atlantea, which was very thickly populated, with a highly civilized race; they had a capital city, that was built on the plan of diagram four in "Solar Biology." I have visited this city a great many times, and when I get there I seem to know every street and building, and the people I meet are all familiar to me, and I can speak their language, a few words of which I remember when I return to the present.

My first experience of this nature occurred some two years ago, when I was on a mountain side in the pine timber lying on the ground, communing with my thoughts. While in this position I became conscious of a floating sensation, and soon I was up in the air, traveling very fast over mountain and plain, and great stretches of water, all of which I could see far beneath me, as I floated onward, and onward, seemingly by the power of the will,

for all I had to do was to will and I could go higher, or lower.

This experience lasted for several hours, and has been repeated many times, but during the last six months there has come a change, one that I can hardly describe. I seem to have discovered another memory, one that I do not use with events concerning this life, but it seems to belong to a prior existence. I go into my private room and place myself in a passive condition, then I call up this old memory, when the present is forgotten, and I am again passing through the scenes of some other life, all of the ups and downs, the hopes and fears, the scenes of childhood, early manhood, and old age. All are experienced as clearly and as consciously, as any event of this life. The scenes of this old memory are seldom the same, I never can tell just what is going to appear, but I can tell to which life the scenes belong. I could write many pages, describing these scenes of long ago; but my purpose in this letter is to ask you to tell me what these experiences are. Are they all imagination? No, they cannot be that, for they are as real as anything in this life.

I have been as brief as possible, to avoid intruding upon your time. Now, trusting you will be able to favor me with a few lines, and tell me whether I had better encourage this line of search, and research. I am,

Fraternally yours,

Dr. R. L. R.

London, England. Nov. 8, 1904.

Dear Friend and Brother: Allow me to express deepest gratitude for your kind gift of Esoteric volumes I. and II. in one. It is a mine of useful information, deserving the most careful study. I have tested the delineations of character of myself, wife, and daughters, and find them true almost to the letter, good and bad. Our characters correspond to description as if you had known us from childhood.

Yours Sincerely,

Henry Proctor.

EDITORIAL

There are probably but few of our subscribers who realize to what extent the Esoteric work is an individual work. What we mean by this is that we, as a nation,—and probably the whole civilized world—know religious, Christian, and scientific thought only as related to classes. There are, the Methodist church, the Episcopalian church, the Baptist church, and others, the varied schools of science, and so on, and each has its publications; and you may ask: After all these years, is there not an organized body, of the Esoteric thought?—Yes and No.

The persons who are interested in the Esoteric thought are those who come from every branch of thought known to the world and they are not necessarily led out from their old sphere of thought and action; many of them are working in the churches. We have a number of ministers who are in good standing in the church and hold their congregations regularly, who are among the strongest Esoteric supporters, and, in fact, teachers, for they are wise enough to teach the Esoteric truths as far and as fast as their people are ready to receive them. And not only is the Esoteric thought being taught by the ministers, but it enters every department of education and science and is being used in these departments and is gradually taking form, being deeply rooted in the very foundation of everything in nature. It seems to percolate through the life currents of the people and has found hold in the foundation of everything that exists. Because of this, you may be certain that the Esoteric movement has come to stay; there is no power in the world that can uproot it; its founder might be killed; its books might be destroyed and also its name, but it would live and prosper under such cir-

cumstances as rapidly as it does to-day. It came by faithful obedience to the leading of the Spirit of God; and the Holy Order of Melchisedek has ever been behind its teachings and will ever carry it forward. The ignorant and the egotistic have thought that by destroying its apparent founder, they would destroy the movement, but they have long since discovered that it is impossible.

It is for each individual to realize the fact that he is a member of a body, not in the sense that he becomes a member of a certain church, but that he is a member of the body of the man child that is to rule all nations, and in order for you to become a substantial member in that body, it is essential that you should be purely and wholly yourself; that you should think from yourself and from the highest inspiration that you are able to get. You should act wholly from yourself and from the highest knowledge attainable and should always do as if everything was dependent upon yourself. And when each and every member of the body acts as if the body could not move without their individual effort, then the body will move.

It is a common thing among people to think that because they belong to a certain body they may rest upon the body, but they will find that they cannot do that in this case. This body is allied to the fountain of vitality, the source of life, and because of this, every individual member lives only as far as he acts; he lives only as far as he uses his life in practical service for others. Therefore, be alive to your own interest.

Many may inquire: "What can I do?" Inquire not of man, but of God, for there is no person so situated that he cannot be doing something for the advancement of the truth. There are those with whom you are associated to whom you can speak the word of truth, if you will place yourself in the hands of God as a willing instrument to speak whatever the Spirit may give you and to withhold that which you are impressed is not proper to give, then you will find at once that the spirit of wisdom and

understanding will begin to take form within you and you will be impressed to speak the right word at the right time and that such words will be effectual utterances.

There is another important work that can be done. In every city and country there are men and women who are anxious for some kind of work to do, and you could place our little book, "Practical Methods to Insure Success" in their hands for them to sell. We have now an edition of this booklet printed in larger type and which sells at 25 cents a copy. There are some men in San Francisco who are making a good living by standing on the street corners in the evening, talking, and selling this book. There are many men and women in the different cities who could take this little book and just go from office to office, or stand on the street with a placard before them bearing the name and price of the book, and they could make a nice living. While at first the sales would be small, yet the longer they persisted, the greater would be the sales of the book, for, as soon as people get to know what the book is and where it is to be found, the experience of others has been that they will get a number at a time and will send their friends to get them. Therefore, you can do a double service; you can help the poor and needy who are willing to work and you can bring these important truths to thousands who are in need of them.

NOTICE.

We wish to obtain, new or second-hand, a copy each of "A Lyric of the Golden Age," and "The New Republic," by Thomas Lake Harris.

Anyone who will sell us these books, or exchange them for other books, or who can inform us where they may be obtained, would do us a kindness by communicating at once to,

The Esoteric Fraternity.

We of the Fraternity have had the transits of the moon figured out for us each month, and we find the table so convenient that we are satisfied that many who are looking into "Solar Biology" and even astrology will find it useful. We have therefore decided to publish the table of the moon's transits each month.

The first column of the table simply gives the sign of the moon and of the earth; the second column, the signs of the zodiac; the third, the day of the month; the fourth, the hour of the day, and the fifth, the minutes; meaning the hour and minutes of the day on which the change from one sign to the sign following takes place. In this case we give the time at Washington, and each person, no matter where he lives, can very readily calculate the difference in time between where he lives and Washington time, and to facilitate this, we give the following table.

When it is noon at Washington, D. C. (sun time), it is the following time at the places named:

Bangor, Me., 12.33 p. m.	Milwaukee, Wis., 11.16 a. m.
Concord, N. H., 12.22 p. m.	St. Louis, Mo., 11.07 a. m.
Montpelier, Vt., 12.18 p. m.	Topeka, Kans., 10.45 a. m.
Boston, Mass., 12.26 p. m.	Omaha, Neb., 10.44 a. m.
New Haven, Conn., 12.17 p. m.	Des Moines, Iowa, 10.53 a. m.
New York City, 12.12 p. m.	Minneapolis, Minn., 10.55 a. m.
Philadelphia, Pa., 12.07 p. m.	Cheyenne, Wyo., 10.09 a. m.
Richmond, Va., 11.58 a. m.	Helena, Mont., 9.40 a. m.
Wheeling, W. Va., 11.46 a. m.	Seattle, Wash., 8.58 a. m.
Wilmington, N. C., 11.56 a. m.	Portland, Ore., 8.57 a. m.
Columbia, S. C., 11.44 a. m.	Santa Fe, N. M. 10.04 a. m.
Atlanta, Ga., 11.31 a. m.	Denver, Colo., 10.08 a. m.
Mobile, Ala., 11.16 a. m.	Salt Lake City, 9.41 a. m.
Memphis, Tenn., 11.08 a. m.	Prescott, Ariz., 9.38 a. m.
Vicksburg, Miss., 11.05 a. m.	Carson City, Nev., 9.10 a. m.
Little Rock, Ark., 10.59 a. m.	San Francisco, Cal., 8.57 a. m.
Austin, Tex., 10.39 a. m.	London, England, 5.08 p. m.
Louisville Ky., 11.25 a. m.	Liverpool, England, 5.04 p. m.

Columbus, Ohio, 11.36 a. m. Glasgow, Scotland, 4.51 p. m.
 Indianapolis, Ind., 11.23 a. m. Brisbane, Queensland, 3.20 a. m.
 Chicago, Ill., 11.17 a. m. Bombay, India, 10 p. m.

We have depended upon the map for the Longitude of the
 above places, and, in some instances, there may be an inaccuracy
 of a minute or two.

Washington, D. C. Time of Cusp Transits.				
February 1905.				
Body	Enters	On		
		day	h	m
☾	♈	3	0	59 a. m.
	♉	5	11	30 a. m.
	♊	7	11	55 p. m.
	♋	10	0	54 p. m.
	♌	13	0	7 a. m.
	♍	15	7	57 a. m.
	♎	17	11	50 a. m.
	♏	19	0	55 p. m.
	♐	21	0	55 p. m.
	♑	23	1	34 p. m.
	♒	25	4	23 p. m.
	♓	27	10	10 p. m.
♄	♈	19	2	14 a. m.

BIBLE REVIEW.

Vol. III.

MARCH 1905.

No. 6.

COMPANIONSHIP.

By Enoch Penn.

In this life we find subjects arising which demand deep thought and careful, conscientious investigation; and subjects of such importance that they are not to be wholly ignored; unless, indeed, it be until increased knowledge renders them sufficiently plain to make the effort to understand them, at least hopeful. Of this nature is the subject under consideration, namely, the association of man and woman in the regenerate life.

It is a common belief among the students of occultism, and of those who are attempting the regeneration, that for each man there is a companion, a "helpmeet," whom he is to meet, and to whom he is to be united, somewhere, sometime. And because of this belief—and we are compelled to say, however, that so far as we know, it is only a belief—nearly every student of occultism is looking, more or less earnestly, for his, or her, companion; although, nearly everyone denies that he pays any attention whatever to the subject, except as it is thrust upon his notice by those who are interested. However, be this as it may, the subject continues to come to the surface and demand attention; and, while the lonely ones hope for its real-

ization, and the disappointed ones declare it a delusion, the thoughtful ones ponder the probable explanation of the mystery.

We repeat, that we do not know that there is for each one a mate, or, as some express it, that God made them two by two, and that those two, though separated, are one, and each is seeking the other. Evidently the story of Eden is the foundation of this thought; and, from an esoteric point of view, many expressions in the Bible seem to hint at the same thought. However, our purpose here is not to argue either for or against the belief, but to point out some of the difficulties and by-paths not usually recognized, which lie in the way of the one who would find in woman a helpmeet, and of the one who would be a helpmeet to her brother.

In considering this question it is important that we go to the foundation of the matter, and this foundation is the purpose that was in the mind of God concerning man when he created him. This purpose was that man should grow into his likeness, become Godlike. Only so far as we have attained this likeness can we realize what it is; yet all are striving toward it, the ignorant, ignorantly; and those who understand, intelligently.

Seeing that man is impelled to attain a clearly defined end, if he is wise, he seeks and, to the best of his ability, accepts nothing but those things which, according to his highest knowledge and belief, will be helps to him in the attainment of that purpose.

This purpose being accepted as the foundation upon which all our reasons for action rest, we perceive at a glance, that companionship for the sake of companionship, is out of the question; but, if there is to be companionship it must be for the sake of the aid to be obtained in reaching the ultimate designed in the beginning.

The one great obstacle to the attainment of the regeneration is the creative spirit, in other words, the forces in nature which constantly impel all living things to generation.

It is not necessary to our purpose to know whether that creative spirit is a certain great mind, a godlike intelligence, impelling all in this direction, or whether it is simply the impulse of the masculine and feminine forces in nature seeking equilibrium, aided and intensified by certain habits of thought and action. But this much we do perceive: that this creative impulse is of the Creative Mother—mother nature, or the soul of mother earth—which carries all living things in her womb, until the time when they are able, through the regeneration, to escape her domination and be born again. As the unborn child is dominated by the mother, and lives from her, having no life of its own, so is man dominated by the forces of nature, and has no life in himself.

If the world were to dissolve, the unregenerated man would pass away with it as surely as the unborn child by the death of its mother.

When man is sufficiently matured, he, by virtue of forces outside of the mother, escapes the mother's binding influence and enters upon a new life independent of her life; he is "born again."

Woman is an epitome of mother nature, and woman's work is the same; namely, to hold and to bind the man in the old natural condition of generation, and subject to her will. We have heard from woman the expression "The tyrant, man," as expressive of their mutual relationship; but we feel safe in assuming that most women know him to be a prisoner, her prisoner, in fact.

Woman is more fully under the dominion of mother nature, more fully in touch with the vital currents of earth, than is man. She is more largely a creature of impulse; acting more fully in forgetfulness of reason and logical sequence; and it is on account of this that she is so pliable to the influences of the creative mother.

Emerson says, "Heroism feels and never reasons, and therefore is always right." While it is, doubtless, true that most

heroic deeds are largely actions undertaken without much thought, especially of personal danger or discomfort, yet such actions spring from an heroic nature. One does not act heroically because he acts without reason or thought, but when the bitterness of past suffering has developed a noble, self-forgetting nature, then he may do heroic deeds without thought, by simply acting out his nature. And, while we say that woman, in her action is more forgetful of reason, yet, whether she acts nobly or ignobly depends wholly upon the nature which past experiences have developed.

The mutual relationship of the man and the woman is that of an unborn babe to its mother. And as the mother must retain the child within her power until it is strong enough to refuse to live from her and be longer dominated by her, so, the woman refuses to allow the man to be born again, to enter the regeneration. It is her work, which her mother has given her, to prevent his attaining the regeneration—to prevent his attaining immortality, eternal life. But the Father's will is that the child shall be born; and when the child can lay hold of that will, and not until then, can he escape the power of the mother's life.

Perceiving the work which has been given to the woman relative to her brother, we might assume that while she is in the generation she cannot be a help to him, but only a hindrance. This is true of the woman who is willingly in the generation; but the one who has come to an understanding of the regeneration, and who seeks to attain it, may be a measure of help, even though she has not escaped its power. We say may be a help, because it is only when she has gained knowledge, and is willing and able to act largely contrary to the impulses of her nature, that she can do so; but they are few indeed that can do this.

Until the woman has wholly escaped the power of the mother life of earth, she will, at times, in spite of an honesty of

purpose, be impelled, through the deception of the creative mind and ignorance of her own nature, to turn her powers against her brother, to bind him yet more securely in the old condition of animal consciousness. We are not here speaking of the act of generation, but of those subtle psychic powers which the woman knows so well how to use, and yet, which are kept so secret in her own heart that she seldom knows, or at least realizes, the direction of her efforts or that she is making any such effort. And she would be honest in her indignant denial, if she were accused of that which she is doing.

It is only after agonizing experiences and many bitter heart-aches that she begins to really perceive to what extent she is striving to enslave him, and that the most of her suffering and unhappiness is caused by her futile efforts to control him, and by their two wills struggling together in their inner consciousness. Nor will she often believe that she is trying to control or even to influence him materially.

Few there are who can let the man go free. Happy is she who can do so. And bitter indeed are the experiences of the man, ere he is willing and able to accept that freedom. Indeed, only when he has consciously laid hold upon that higher life, the Father's mind and will, and is content to live in and from it wholly, is he really willing to be free.

No sooner is man in a measure free from the psychic power of woman, than he perceives that she who, in the prison house of her life, has protected him from outside influences, during the time of his immaturity, the time of his preparation for entering into life, can, in a large measure, still protect him from the inclemency of the psychic conditions of earth, which, as soon as he is born, oppress him so sorely, and largely prevent him from realizing his divinity, his spiritual nature, his divine sonship. And he desires her protection, as a means to that end. Desires it as earnestly for this reason as he had before desired it for other reasons.

It is only when woman can turn with full and complete surrender of herself, her love, her life, to God, for the accomplishment of this new purpose of her life that she will be able to restrain herself from following the impulses of her old nature, and renew her efforts to imprison the one whom she may be striving to protect, and thus, whether she fail or not, bring again upon herself the agonizing heartaches that are so common in her life.

In the lives of those who are striving for the regeneration there is no time when the danger of being turned back into the old conditions of life is so grave, as when the man and the woman attempt to walk hand in hand. While enjoying the advantages of companionship they easily see the strength of the argument, "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up." But while the advantages are increased, the dangers are multiplied much more.

It is doubtful whether there is another so severe a test of the fixedness of purpose, of the reality of desire to escape from the consciousness of this world, and of the completeness of their surrender to the guidance of the Spirit of God, as will be found in the companionship of two who attempt to walk the way of life together.

"It is not good that man should be alone," applies to the one who has gained a knowledge of the condition to be attained and maintained, of the difficulties to be met, and the deceptions to be practiced upon him; and who has a conscious hold and intelligent use of that Power, whereby he is enabled to be what he wills to be.

Let us study the uses of solitude and of society. Let us use both, not serve either. Emerson.

THE REIGN OF LAW.

By Henry Proctor, A. V. I., M. S. B. A.

The word "law" is used in two senses. It means the inner rule according to which a force in nature acts, and is used to indicate the power itself. Or it is used in morals of an external rule according to which he must be taught to act, who does not do so spontaneously. The external is always the proof that the inner one is wanting. When the inner law prevails, the outer is not needed.

In the childhood of the world, under the Mosaic dispensation, God gave to mankind

AN EXTERNAL LAW,

which though beneficial in many respects, became a yoke very heavy to be borne, and was, through the weakness of sinful flesh, to a great extent a failure. But now God deals by an entirely different method with those who accept the new covenant—writing his laws, not on tables of stone, but on the heart, and in the mind; that obedience to them may be spontaneous; the natural outcome of the energy of God working within; producing in the believer both the will and the execution of those good works "which God afore prepared that we should walk in them." Thus it is said that "the law of the spirit of life" makes us free from "the law of sin and death." Both these are

INWARD LAWS;

for the law of sin is defined in Rom. vii. 5 as "the sinful passions, which when we were in the flesh, wrought in our members to bring forth fruit unto death," and in verse 17 as "sin which dwelleth in me," or indwelling sin, which *compelled* me to do the evil that I hated. From which we gather that the law of sin is

an inward force, compelling the unregenerate and the carnal-minded Christian to evil, even against his will, as Ovid says: "*Video meliora proboque; deteriora sequor*"—"I see a better way and I approve it; but I follow the worse." This law is sometimes described as the "bent to sinning," or the "bias to sin."

The law of the Spirit of life is the antithesis of this law of sin. When fully saved, it works in our members to bring forth

"FRUIT UNTO HOLINESS,"

and has been defined as "a bent and propensity to the practice of holiness, by the spirit of Christ dwelling in us."

We should miss altogether therefore the understanding of this important teaching if we regarded these laws as external laws. The word "law" here is to be understood of an inward impelling force like the law of gravity or centripetal force. And there is a remarkable parallel here between natural and spiritual laws, if we think of the law of gravity or centripetal force as attraction towards a center, and the centrifugal force as that which would draw us away from that center. And then to discover how much power the law of sin can exercise over the spiritual man, while abiding in

HIS PROPER ENVIRONMENT,

we must let the law of gravity represent attraction God-ward, and its opposite, the centrifugal force, attraction sin-ward. Just as we are made free by the law of gravity from the centrifugal force which would otherwise take us off the earth into space, so does the law of the Spirit of life make me free from the law of sin. And as the centrifugal force has been powerless all my life to take me off the earth, merely because I have kept in my own proper sphere or environment, so while I abide in Christ as my spiritual environment, does the law of sin become just as inoperative. The great difference between the carnal and the spiritual man is that in the latter the law of sin does not reign. All its attractive force in regard to the sanctified,

must therefore be from without. It is still regnant in the world around him.

Spiritual law is the counterpart of natural law, and we may find all the eternal verities of revelation mirrored

IN THE FACE OF NATURE.

We are all familiar, for example, with the phenomenon of shooting or falling stars. We may have seen on a clear night, many stars apparently shoot across the horizon and disappear into space. These are called meteorites. They were solid bodies which have suddenly changed their center of attraction, and begin to rush with tremendous velocity toward some new center of attraction. Very many fall on the sun, a few on the earth and other planets. At the start they were dark, opaque bodies, but the immense velocity with which they traverse space has changed them into masses of lambent flame. They are literally "baptized with fire." Formerly they were near enough to the earth to be held in their orbit by the attraction of the earth's center. Now they are rushing towards the sun, or some other center of attraction. Now we, like them, have to be changed as to our center; instead of being self-centered

WE BECOME GOD-CENTERED.

Like them we are "baptized with fire" and shine for a season as "lights in the world."

This seeing of spiritual truths mirrored in the face of nature rests not on any fancied, but in a real analogy between the natural and spiritual worlds. The natural world is an incarnated, visible representation, a working model of the spiritual world, and the Bible will always be found true to nature, because natural laws and spiritual laws are the same laws; all emanating from the same fountain of grace and goodness.

"In the Universe of God nothing is dead; one great tide of life sweeps throughout space, vivifying everything."

THE CHRISTIAN RELIGION.

V.

In the preceding article of this series the thought that is most prominent is expressed by the Lord Christ when he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." There is another phase of this knowing that comes closer home to the soul of the individual; there is a knowing that is wholly of the Spirit; this knowing is brought into the senses and becomes a dominating power there, but still it is spirit and is of the Spirit. This knowing is something the reason can never comprehend.

In the Christian church it has been known for centuries that if a person honestly and earnestly repents of his sins, errors, or misdeeds, and turns his heart, his love, his desire, and everything toward God and toward the Lord Jesus, and surrenders all his hopes and ambitions relative to the things of this world, and has only one desire, to be accepted of God, then there will come to the soul of that one a knowledge of God and of his Christ. What is that knowledge? It is a feeling. Yes: but it is an interior feeling, for all mentality begins in the sensations, and cognized sensation correctly defined is knowledge. Of course sensation incorrectly defined is error, and right here is the dividing line between truth and error, between life and death; for you remember that the Lord Christ in all his teachings spoke of the two great principles, life and death, and that to know him and his Father, is life, implying that the absence of that knowledge is death. A sensation that arises from perfect harmony with the source of being, with the God that made you, is a realization of vitality, peace, joy, and happiness. How often men and

women have been made perfectly whole, cured of disease, by coming into harmony with the divine purpose, which, in the church has been called "conversion."

The vital thought, the thought that created the universe and built our own physical bodies, began in the sensations, and with the sensation came the realization of a fact, which is nearly the same as what Jesus said, namely, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you." We all know that there is something peculiar in a thought that arises in the sensations of the inner consciousness, deep down in the self, somewhere. If that inner self is impressed, through suggestion or otherwise, so that the impression affects the sense consciousness with the thought that the individual is going to be sick, or that he is going to die of a certain disease, it is very likely to be so, and vice versa: if the impression is made upon the mind, and remains firmly fixed, that all diseased conditions will be eliminated, it will certainly be so. This vital thought is the creative thought, or the creative mind. But what has this to do with the Christ? Let us see if we can draw a mental picture. Let us imagine for a moment that God is all there is, and that every organism is an organ to express a quality and condition of God. The very substance of the earth is mind element. Scientists tell us that all solids are made up of molecules that are revolving in space similar to the motion of suns and systems of worlds, and that in these molecules there are atoms which are also floating in space; atoms so inconceivably small that they may be, after all, only centers of force, and of these the molecule is composed, and of these molecules your body is composed, as well as the body of the world, and we may reasonably reason that the whole universe is made up of multitudes of the small, and, in their aggregation, the great, and that in the whole universe there is but One, and that one is God.

God, in creating the world, formed a thought, had a purpose, namely, to make man in his image and like him, to have dominion over all below him. Then this was the cause that produced the world and also man. The vital current that gave you life is by virtue of the thought and purpose, the love and wisdom of Divinity. Christ came as the perfection of that word, the purity of its substance. Therefore, in his thought, in his substance, in his life, was the purity of the life of the Father; as he said, "Believe me that I am in the Father, and the Father in me," and he prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: * * * that they may be one, even as we are one."

The thought of man, is purely of the earth and earthly conditions in which we are groveling in labor, sorrow, and death. The Christ came, as he said, that we might have life; that is, to show us a way of living that would turn our mind, our attention, and consequently our consciousness, away from this material existence, to the cause of our existence; and as soon as we open our eyes to the cause of our existence we meet an innumerable company of holy angels who love us with a love transcending our highest imagination. These gladly introduce our consciousness to the consciousness of Jesus Christ, our elder brother, and he to God, the Everlasting Father, and as the consciousness awakens to this new world, new to us, but older than the earth, older than the material universe, as it was first, it begins to be conscious of its unity with the cause, the immortal cause of all things.

The great difficulty is and has always been, to bring into the realization that which we find in the inner consciousness. When the soul first awakens to a conscious unity with God, and the eyes of the soul are turned toward the Father, and the child nature exclaims, Abba, Father! the confidence is unlimited, the joy is boundless, but the minds of those around us begin to say: "This is folly; there is no reality in this; you are de-

ceived," and the habits of our past life begin to assert themselves and we begin to doubt, and this shuts the door between us and the cause world. Here we must labor to subordinate the senses and the beliefs arising from the external appearance of things in order to attain that of which the soul, when it first awakens, gets but a slight foretaste. To gain this, the Christ has left that wondrous sermon on the mount, and the practical methods that have gone forth through the Esoteric teachings united with the Christ's teachings show us the way that we may regain that consciousness that enters into the vital currents from which we live and awakens the soul and all the faculties of the mind to a consciousness that we are the children of God.

This knowing is independent of reason; it is independent of everything except its own vital energy; a knowing that is independent of all the processes of knowing outside of that which produced man in the beginning. When the Lord Jesus taught his disciples how to pray, the first utterance in the prayer was the recognition, the expressed knowing of God, namely, "Our Father," for we are the product of that living word of which Jesus the Christ was the expression; and the more we keep our minds centered upon the Father, and the more perfectly we can keep our desires in harmony with his purpose, the more freely will flow into and through us, the life substance that animated the Christ and which made him one with the Father. As that life substance flows into us, that inner consciousness, that something that we call the inner senses, awakens to a vivacity, to an energy, to a positive knowing, such a knowing as transcends all reason, all effort of the mind, a knowing that can come only through the life that is in the Father entering into us, his children, and finding in us an expression. Herein is the secret of the Christ; namely, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." And when his disciples murmured and said, "This is a hard saying; who can hear it?" Christ answered them, "It is the Spirit that quicken-

eth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

We have often heard of peculiar results coming from the infusion of the blood of one person, or of an animal, into an individual. Certain impulses, feelings and even thoughts belonging to the person or animal from which the blood is taken are infused with the blood into the individual. This is the law of nature, because the life is in the blood, and just as literally is the life of God in the spirit; and, if you inspire that spirit, it will fill your body, and will become the cause of a consciousness that is not of earth, but which is exclusively of God, and the world of immortality. It is this consciousness that we need, and, in order to obtain it, we must live for it; as Christ said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." To be converted means to change one's course, and, as Christ said, you must sell all that you have, give up everything, and put your whole mind on this one object in order that you may become filled with that life and begin to be the expression, the expressor, the embodiment of the mind and will of the Father.

INWARD STILLNESS.

Let us then labor for an inward stillness—
An inward stillness and an inward healing;
That perfect silence when the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart that we may know
His will, and in the silence of our spirits,
That we may do His will, and do that only.

Longfellow.

LOVE AND THE LAW OF USE.

By H. Aylmer Harding.

The universe is governed by law, the expression of an infinite Mind and Will, actuated by a boundless and all-wise Love, a love which ceaselessly lives and is omnipresent. This source of life we call God. This vehicle for life that we see around us and to which we belong, we call man; and all law and all life and human experience through the ages that have passed, show us that the high purpose of God toward man, is to bring man back through an evolving and awakening individual consciousness to that heavenly source from which in spirit he originated. To this high purpose and ultimate end, incarnation was necessary.

Incarnation involves human experience, and in that experience must be the inevitable sea of suffering, bred of evil heredity, perverted conditions of transgressed law and sinfulness. "There is a light that lighteth every man [not some men] that cometh into the world." All men have burning that interior light; all men have access to more light. This light is the illumination of Truth. "If thine eye be single, thy whole body shall be full of light." If thine aim be concentrated, consecrated to the highest use, thy whole body, consisting of soul, mind and physical organism, will be fully illuminated.

In this year of our Lord 1905 the great world is in outer darkness, and the sin of society, the social evil, is the peculiar privilege of the so-called Christian lands. The North American Indian, uncultured, untutored, knows it not, and the "fire-water" of the white settler, who has wrested by force of arms the homestead of his duskier brethren, is largely responsible for the depraved conditions of immorality which neither missionary effort nor ecclesiastical machinery can easily drive out.

The social evil and the white man are inseparable. The social evil is to-day a national vice engraved in the hearts of men and sown in the vitiated tastes and selfish desires of women, and it is a noteworthy fact that modern churches, Y. M. C. As. and all the aggregation of Christian Endeavors and Young People's Societies, severely leave out all mention of this vice of the century and take few or no precautions to present the truth in its technical aspect, which saves souls and restores bodies *here and now*.

This law of use in regard to the reproductive organs of mankind, is almost unknown, despite our boasted civilization and wealth of opportunity for Christian teaching and scientific culture.

Conformity to the law of use is the whole method of right living upon all planes, and we have learned something when we have fully realized this one fact that we have scarcely entered upon the childhood of the race.

The relation of mind to brain is the problem of the hour in scientific circles. Professor Gates of Washington has given to the world a casket which needs only to be opened to be valued. It contains the pearls of scientific truth which form a chain of evidence convincing and fascinating. Hitherto, the faculties of mind, with the exception of reason, have been practically unrecognized by the great mass of people, and no medical man has located the seat of the soul. We have systematically misused our bodily structure for thousands of years, through ignorance of its organs and functions. We frequently proclaim the traffic in drink as the greatest of modern evils, forgetting that the generations of sexual follies and marital abuses have generated a racial character, weak, and prone to fail in crises of temptation, unable to withstand the tendencies to inherited self-love and slavish propensity.

Let us who are consecrated vessels and who strive to preach the truth, fear not to penetrate the dark corners and let in the

light of a new day upon a people oppressed by stress of economic pressure, strenuous living and materialism.

"In the beginning was the Word." A word is a thought expressed. At a certain period in the long ago the Divine Mind sought expression. Love spoke and Wisdom shaped chaos into cosmos. And Love was reflected in the arched splendor of the heavens, in the beauty of the world's varied landscape, and finally, in the souls of two made in Love's image and likeness. Love begets love. Love is of the soul, and obedience to love is as natural as love to God. So long as we listen to Love's dictates we cannot sin or miss the mark. Love's expression is always the highest use.

One day Self whispered something else and the voice of the soul—intuition—was hushed into pained silence, and Reason chose the lower use of certain faculties and functions, justifying itself—as reason is so fond of doing—and the man in the Garden forgot, and the Name of his God passed from his forehead and Lust drove him into evil toils.

This lower use of a natural God-given function we term self-love, or lust. Love creates: lust destroys. Love always obeys and conforms to law. Lust ever transgresses and uses reason to defend its aims and claims. The story of the "Fall" is a poetic and beautiful allegory—the eternal vehicle for a profound truth—and of such charm and character as to be readily received and treasured in memory's storehouse by those who taught orally the people of that distant age. The story is a true story in essence and spiritual meaning, and one which repeats itself daily in the common life, and, consequently, must appeal to man in all ages. It is said to have been written by Moses, who, during his forty years residence in Pharaoh's court, had access to the Egyptian Esoteric mysteries regarding the regenerate life, and, moreover, he had studied under the priests who had in their possession ancient Sanscrit writings pertaining to the crushing of the serpent, which for thousands of years had been, throughout

the Orient and notably in India, the symbol of lust. The earlier portion of the books of Moses are in part historical facts, the effort of memory, and in part transcribed and revived portions of Indian writings, while the inspiration of God breathed through a rarely cultured and receptive mind over all his writings. Is it any wonder that we thus possess and prize this poetic allegory which purports to tell us of that "beginning" of things which from their nature "are eternal in the heavens"?

The purpose of Infinite Good demanded a return to Infinite Good, hence, the path of wisdom became necessary, and suffering, or experience, could alone furnish it.

We learn by two methods, the method of use and the method of suffering. The method of right use is the method of Revelation by direct communion with God our Father, and this method, tested and proved, results in harmony of being, health, and ultimate prosperity. This method includes God-consciousness and experience.

It is not true to say that we learn *only* from experience. The method of suffering is the method of the world which sets an undue value upon human experience, forgetting God and his voice in the soul. We know subjectively, and faith demands the objective test. Blessed is the pure soul who knows things in the silence, for he is at the gate of the kingdom of heaven, and such knowledge reveals a pathway strewn with flowers. We know the truth because we see Christ within. The life of regeneration is the life of a pure love which would seek to create other forms of love in order that love may find expression in its highest use. Love's highest form is the Christ within, and thus the regenerate life finds expression in the true idea of Christian Brotherhood. The brotherhood ideal is the highest pinnacle of divinely guided human aspiration.

OUR DOMINION.

By Abijah.

The Bible shows throughout, that in the order of the universe, there exists perfect individual freedom, and that at the same time, the order of the universe is made up of a system of hierarchies of hierarchies. The Bible teaches us, that to enter into true sonship, is to enter into true kingship, and to be entrusted with power, dominion, and authority. The kingdom of a son of God is not only an everlasting kingdom, but is one that is ever enlarging.

We who are just beginning to become sons and kings, in the beginning, must know what we have to conquer and rule. We find ourselves a spiritual consciousness loving and desiring the good, yet encased in a fleshly existence that presents to us desires and impulses that we hate. What is the meaning and purpose of such a condition?

In the creation, God imbued nature with that life and power that would cause her—in the process of the workings of her laws—to bring forth animate life in individual forms.

What we have thought of ourselves as, Mr. So and So, is one of those individualized forms, unfolded to a certain degree; and is the animal man, no matter how intelligent or cultured he may be. No doubt the experiences of joy and sorrow, of hope and disappointment, which have been instruments in bringing us to our present individual state, are innumerable, and stretch over a vast period of time.

In this evolved animal man exists the creative energy with which God endowed nature at the beginning. Also, there exists in him the all-controlling impulse to build up an indi-

viduality; and to do this, he must gratify the desires of self. As there is no pleasure that exceeds the exercise of the generative functions and as nature has endowed man with the impulse to gratify self, it necessarily follows that his highest ultimate, in this life, is in the exercise of these organs which, in their pure and natural state, is to beget offspring.

He thus unwittingly sets into operation those forces that will ultimately dispossess him of his own physical organism and bring to him much labor, suffering and sorrow.

At a certain stage in the unfoldment of the animal man, there was implanted within him a spiritual germ, neither from nature nor the earth, but from God. When this spiritual germ is fully unfolded, it will be a perfect son of God. As the spiritual man matures, he cannot help but act out his nature, as surely as the animal man acts out his nature. As the spiritual man is from above, from an altogether different order of life than the animal man, there arises a conflict between the two. The spiritual man comes from an order of life where there is neither deception nor death, and he realizes happiness that far transcends the pleasure of catering to self-gratification.

But as we awaken into the consciousness of our true selves, we find that we are bound in a nature in which sin, decay and death hold sway, and we realize that something must be done to check our downward course. As we make the attempt and find how stubborn and apparently unmovable the power is, with which we have come into conflict, in distress we cry out, as did Paul, "Wretched man that I am, who shall deliver me out of the body of this death?" But as the germ—from which our spiritual self began—came from Him who was manifested in the flesh, and who overcame the powers of this world, so, too, our innate nature is to overcome them. Though beaten back into galling bondage a thousand times, yet, by faithful and wise effort, we will come to know how

to overcome our adversary, and wherein lies our power to do so.

One of the sayings of Jesus lately discovered is: "Seek and ye shall find, and he who finds shall be astonished; astonished he shall reach the kingdom; having reached the kingdom, he shall rest." When the number of such overcomers is complete, then will be fulfilled the prophecy, "The kingdom of the world is become the kingdom of our Lord and of his Christ [anointed]; and he shall reign for ever and ever." Having become masters of the powers of this world active within us, we shall enter into a dominion that will continually increase in scope, in grandeur and in the beauty of service throughout all the ages to come.

THOUGHT-BUILDING.

We build our future thought by thought;
For good or bad we know it not;
Yet so the universe is wrought.

Thought is another name for Fate;
Choose then thy destiny and wait,
For love brings love and hate brings hate.

Mind is the Master of the sphere;
Be calm, be steadfast and sincere;
Fear is the only thing to fear.

Thought, like an arrow, flies where sent;
Aim well, be sure of thy intent,
And make thine own environment.

Ella Wheeler Wilcox.

QUESTIONS FOR ANSWERS.

Prove all things; hold fast that which is good.—Paul.

1. As we are required to love our enemies, may we not safely infer that God loves his enemies? If God loves his enemies, will he punish them more than will be for their good? Would endless punishment be for the good of any being?

2. If God hates his enemies, why should we love our enemies? Are we required to be better than God? If God loves those only who love him, in what respect is he better than the sinner? (Luke vi. 32–33.)

3. As we are forbidden to be overcome of evil, can we safely suppose that God will ever be overcome of evil? Would not the infliction of endless punishment prove that God had been overcome of evil?

4. If man does wrong in returning evil for evil, would not God do wrong were he to return evil for evil? Would not the infliction of endless punishment be proof positive that God was returning evil for evil?

5. Will not an infinitely good God do the best he possibly can for the whole human family? Would not the infliction of endless punishment be the very worst that God can do for any being in the universe?

6. As we are commanded to overcome evil with good, may we not safely infer that God will do the same? Would the infliction of never-ending punishment be overcoming evil with good?—From *Notes and Queries*.

MEMBERSHIP IN THE ETERNAL BROTHERHOOD.

In Vol. I. No. 9, of Bible Review, we published an article, entitled Bible Readings, on the Order of Melchisedec, the Eternal Brotherhood, and we have referred to it several times since, because of the grave importance that resides in our recognition of the true order of the heavens and of the place that we occupy in that order and the relation we bear to the Brotherhood of all the ages.

In a former article, we hinted at the immensity of the universe, at the eternity of its existence, that there never was a time in all the aeons of the past when there were not worlds and systems of worlds, peopled with men and women who think and feel, and love as we do, and, who have been growing, developing, and unfolding by the evolutionary process active in all nature. In other words, there never was a time when worlds have not been peopled with children growing to manhood and womanhood, which means into the image and likeness of their Father—God.

Since this is true, imagine for a moment, the millions of visible suns, and the billions and trillions of invisible suns, suns that are invisible even through the most powerful telescope, all of which we have reason to believe, have systems of worlds revolving around them and that these have been busily engaged for ages, in growing and developing sons of God upon their surface. When we consider this, can we imagine the number of that Eternal Brotherhood that has existed from all eternity? We certainly cannot. Another thought: Can we imagine the height of attainment that some of these have reached

in the millions and billions of years of their existence and progress? Certainly not. Now, these are all engaged in the one great work which was announced in the beginning; namely, "Let us make man in our image, after our likeness."

The one business of those who have charge of the earth is to help you, to instruct your intelligence, to guide you in the way that will enable you to become not only like them, but like their God, their Father—your God, your Father. No doubt all who read this will ask the question: If it is the business of those who have charge of the earth, to help us, why do we not know more about them? The answer is plain. If they were to come to you as men and women, to give you instruction and guidance, you would at once cease to think for yourself, and you would depend on them to do your thinking, and you would become a weakling in thought and strength, because, if adverse conditions should overtake you, you would call upon them for strength and expect them to give you strength, or you would become rebellious and refuse to follow their instructions and guidance, because of the strong desire to do according to your own will. Indeed, this is just what you have refused to do, although you may be unconscious of having done so.

If you will recall the time of your childhood, you will remember that God appeared to you in dreams and visions and that after you received those dreams and visions you ignored them and disobeyed their dictation. You ignored them so frequently and to such an extent that the Holy Ones observed that it was useless to continue to give them to you. Not only did you ignore them, but, when they came near you to impress your mind with the true method and order of life, you had in your heart imaginations of what you wanted to do and you ignored their guiding intelligence, rejected the Godlike intelligence that was sent to you, as the children of Israel who set up the idol of their imagery, the ideal of their hearts, and worshipped it in place of God. Then, we are told, God forsook them and with-

drew from them and left them to themselves. This is exactly the reason why the Holy Ones are not with you to-day and do not manifest themselves to you.

If you wish the manifestation of the guidance of the Holy Ones, and recognize the purpose for which the worlds were made, you will readily see what position you should occupy, but if your mind is not able to grasp that, then you have only to consecrate your life to God with an earnest, *honest* desire to know his will in order that you may do it. Then your mind will be impressed with the law of righteousness. (See the instructions of the Christ in regard to the law of righteousness.) This law of righteousness is not in regard to the relation of man to man, for that was the standard of righteousness that existed with the early Israelites, when it was "An eye for an eye, and a tooth for a tooth;" but the righteousness that Christ taught is the righteousness of God toward all his creatures. That is to say, if you consecrate your life to God, it means that you have given yourself without reserve and can truly and earnestly pray as the Lord taught his disciples to pray, "Our Father, let thy kingdom come and thy will be done on earth, [in me] as perfectly as it is done in heaven." Take into consideration the full scope of these words, try to realize it fully and then enter into it with all your heart and desire. It will then be manifest to your mind that to set up the idol of your imagery in your heart (See Ezekiel xiv.) means, in place of seeking the will of God and following the guidance of his Spirit, that you have set up an object toward which you desire to work even though it contravenes the guidance of the Spirit. If you still persist, when you seek God, to hold to the idol that you have set up in your heart, remember the words of God through Ezekiel: "I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people." For, if you follow your *own* idols, or ideals, then will the Holy Ones withdraw from you and will leave you to the mercy of

dark spirits who will come and personify, imitate, those Holy Ones that have been with you, and they will lead you step by step, deceiving your intellect, deceiving your consciousness, until you have been led so far down into darkness that you are hopelessly involved for this life.

We know of several persons, who, through this very setting up of their idols in their hearts, have been taken possession of by elemental intelligences. These elementals made them believe that they were happy, that they were going in the right direction, that they were some great personages, while all the time they were miserable; the body was diseased and they were in a horrible nightmare. On the other hand, the one great point required by the Spirit is obedience, not arbitrary, thoughtless obedience, because, if you earnestly seek God and follow the guidance of his Spirit, the holy Brotherhood will be so near you that they will reflect upon your consciousness the reasons for obedience, and if you err, it will be through your own dominant, perverted, will, and even then they will not abandon you at once to the evil, but they will strive with you as long as there is any hope, but if you persist, then they will leave you to your own way.

Thus remember, the one desire of your heart when you consecrate your life to God is this—to know in order that you may do the right. This is the foundation, and you must be absolutely earnest and honest in the pursuit of this foundation principle, and if you are, then nothing can mislead you, and the Holy Ones will never permit you to be deceived, for they love you with a love transcending the love of a mother for her child, the love of a bride for her husband, or the love of the husband for the bride. There is no love on earth that is so pure, so strong, so enduring, as the love of the Holy Ones for the children of earth who desire to know God and to do his will. Therefore, we repeat, consecrate your life to God, seek righteousness above all things, and you will be brought to

know; as God said by the prophet Isaiah, "Thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

While we have been trying to impress upon your mind the ministration of Holy Ones, remember that these always come to you as angels, messengers of God, that Jesus the Christ, who took on him the seed of Abraham, who was a high and holy one before he did so, is the door, the means of entrance into that Eternal Brotherhood for the people of this planet, and truly did he say, "I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture." Again he said, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." If there were not other ways of obtaining occult powers and a consciousness of the souls that inhabit the spirit side of life, Christ would not have spoken of those who climb up some other way, but there being another way, he came to inform, to instruct, to guide his people, through his angel messengers, into the way of immortality.

Those who climb up some other way are never accepted as members of the Eternal Brotherhood; they may gain certain powers, and many do gain powers, but they use them for their own selfish purposes, and verily, they have their reward, which is a temporary gratification, and a reaction of great sorrow, pain, and regret. But you who enter that Eternal Brotherhood through Christ, are introduced to the Father, to the Elohim, the God of the planet earth, and we wish to say to all who are seeking oneness with the Father that, if your life is united to the Christ and you love him because of his goodness, gentleness, and careful effort to lead you to know the Father, then will the love of God, the Father, be thrown around you so

that the words of the Lord by Moses will be justified in your case, namely, "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him." For, rest assured, there is no mortal whose love and faithfulness can be half so enduring as the love and faithfulness of God through his angels to you. And know also the truth of the words of the Lord Christ, "My doctrine is not mine, but his that sent me. If any man *will do his will, he shall know of the doctrine.*" For, if you have the will to do his will—notwithstanding all things else in life may be to the contrary—then will you have with you the whole army of the heavens and the power of the Infinite, so that nothing can prevail against you for a moment.

Divine peace be with you.

"We cannot part with our friends. We cannot let our angels go. We do not see that they only go out that archangels may come in. We are idolaters of the old. We do not believe in the riches of the soul, in its proper eternity and omnipresence. We do not believe there is any force in to-day to rival or recreate that beautiful yesterday. We linger in the ruins of the old tent where once we had bread and shelter and organs, nor believe that the spirit can feed, cover, and nerve us again. We cannot again find aught so dear, so sweet, so graceful. But we sit and weep in vain. The voice of the Almighty saith, 'Up and onward for evermore!' We cannot stay amid the ruins. Neither will we rely on the new; and so we walk ever with reverted eyes, like those monsters who look backwards."

PAST, PRESENT, AND FUTURE.

By L. D. N.

The growth and development of our modern civilization may be considered as a distinct cycle, from its first beginnings in the chaotic and discordant elements of the Middle Ages in Europe to the culminating point now reached, when the added elements, called into existence during centuries of intense activity and tireless progress, are passing beyond control, and threaten to resolve themselves into a chaos even darker than that from which our civilization was evolved.

This has been the history of each great race in the past; for, hand in hand with every effort made toward so-called civilization, has gone a train of evils that was powerful enough to counterbalance any good, and, sooner or later, has swamped the nation receiving the benefits of civilization.

Humanity—the humanity of the twentieth century—stands on the edge of an abyss which, as the cycle draws to a close, perceptibly yawns to receive it; the forces that have led man into his present dangerous position are coalescing and combining for his ultimate overthrow.

Many of the units of society are in the position of a cripple without a crutch, blindfolded, and compelled to cross over a raging torrent on a single unstable plank.

Scientific research has been the principle factor in upbuilding the present civilization; and, having begun in a revolt against the senile theologies, with their nature-hating creeds, it took an ever increasing trend toward materialism.

Science rejected the creeds of priest-craft, but absorbed its cant, intellectual tyranny, and selfishness. Materialistic science

has done its work, and has done it well, from the point of view of those self-interested ones who, under the guise of devotion to science and humanity, have achieved distinction and laid up for their own exclusive use all the treasures of earth that their capacious hands could grasp. In their arrogance they have unhesitatingly attacked the very foundations of the universe, have made Faith, Love, and Trust—the golden apples on the tree of life—subjects of widespread ridicule and contempt; and the masses, through ignorance of the actual standing or real motives of these self-interested ones, have ministered to their caprice and are now reaping the results in atheism, nihilism, and rebellion against God and man. Promise after promise remains unfulfilled; for these poor, deluded enemies of the human race cannot see that when they had reached the middle point of investigation they had thrown away the very armor and weapons necessary to their further advancement—the Shield of Faith, the Helmet of Peace, the Breastplate of Righteousness, and the Sword of the Spirit. Without these no man, angel, or demon can enter the spiritual domain and wrest from its guardians true knowledge and power, for these weapons are far more serviceable and lasting than any material weapons.

Occultism has no quarrel with real scientific research. To the pure in heart, the honest, unselfish seeker, Nature opens her door and permits him to touch, to taste, and to handle with spiritual organs her vast treasures of wisdom and knowledge. He may not always be able to bring them forth for the scorn and scoffing of the world, but he has seen and is satisfied. To those who have bridged the chasm between life and death, and permitted many footsore pilgrims to pass over, Occultism opens wide its arms. But it would be remiss in its duty, false to its ideals of truth and devotion to humanity, were it to pass, unnoticed, the traitors to the cause, the murderers of souls of millions who have been led by false promises, foully inspired ambition, into a worship of the Golden Calf, far ex-

ceeding in refinement of cruelty the idolatrous sacrifices during the epoch of Biblical history.

Here and there among the masses are those who have not permitted the light of the Spirit to be quenched, and have bravely stood the imputation of mental degeneracy, of extraneous growth, of a morbid intellectualism, and other like epithets of scorn and have taken the best that these so-called scientists could offer and rejected the rest; and to these has fallen a triple duty, the duty to God, their neighbor, and themselves. These know that the river of life, fed by the streams of true Occultism and Christianity, still flows underneath the crust of superficial knowledge; and if they can arouse the other members of society to a realization of their blindness and lameness, there is yet time, ere the cycle closes, to combine forces for resisting the final attacks of the enemies of the race, and sweep around the downward arc of the cycle into the serene waters of the Golden Age.

There can be no question but friend and foe will be locked together in a deadly embrace when the sweep is made, but the possibility of its accomplishment and its glorious results should inspire the true warrior to courage unconquerable. For he has knowledge that he can and must win in this battle of life, or the earth will be dashed into fragments that will fall upon other worlds piece by piece for ages to come.

The separation of intuition and virtue, the separation of mind and conscience, the separation of the scientific aristocracy from the so-called herd, are the greatest calamities that can overwhelm a nation. Justice, mercy, and love are ignored, or are forgotten in the turmoil of great, international struggles. The result of the worldly education of the so-called cultured classes is simply a loss of sensation; they become perfectly indifferent to the fate of nation or people, and so we must count them out in the struggle. Here and there one will cast the skin of self-gratification aside and come out on the side of the people; but the majority

will wallow in their moral filth until they are taken out by the neck, or succumb to the inevitable when they find that they can no longer defeat the will of the people.

The lives of nearly all are, as a usual thing, concerned with events very different from the bloody outrages, the carnage, rapine, and fueds of the early and middle centuries of the present racial cycle; our natures have become self-repressed.

We do not laugh as we once laughed: our grief has become silent, almost spiritual. Our heartache is not discernible to the casual observer, but it is more deeply graven on our faces. In place of a knight of the Middle Ages, we now see a man seated upon an office stool, poring over a ledger, balancing accounts, with lines of care, anxiety, self-repressed passion, running from angle to angle of a soul-starved face; lending only an unconscious ear to eternal laws, submitting without protest to the destiny he feels creeping upon him: paresis, paralysis, mayhap, for him; and whether charity, the streets, or the poor-house, are for his loved ones, depends upon the efforts made by that one struggling soul in a partially developed body.

We hear much of the sublimity of tradition; but alas! how superficial and material beside the silent tragedies of the twentieth century, with its city slums, towering tenements, great cathedrals—contrasts that may well make the angels weep.

The mysterious song of infinite life, the ominous silence of the Universal Soul, the low murmur of the eternities, past, and future, roll over us in waves as we attempt to realize the eternal verities.

The heinous crimes that were perpetrated during past centuries, under the guise of Christianity, and the evils that were committed by black magic in the name of Christ—and nearly all of these crimes have been primarily caused by the misuse of the power commonly understood as the power of the Holy Ghost—caused a great reaction in the minds of thinking men and

women. During the era of that reaction a great danger confronted the race, a danger which happily has been averted. This was the wave of materialism, which, at one time, seemed likely to sweep away all faith in Divinity. Many minds were tainted with the poison of unbelief, and the real Christ was hidden under a mountain of dogma and creed. But many choice gems were disinterred from the buried past, dug out of the treasures of the ages; and with these came a tremendous power; and the power that led to the discovery of these gems of philosophy held the balances in the hand, and when the scale tipped once more, another factor appeared; and this, as the future years will show, will unite two extremes—the idealism of the East and the utilitarianism of the West. As North and South united in a common cause in the war with Spain, forgot all old differences of opinion, so the truth of the past ages and the truth of Jesus will be united by a common cause, and there will be scientific research on spiritual as well as material lines. Dogma and creed will go to the wall, and scientific philosophy will replace them, until its time, too, is ended, and another, a greater, takes its place.

Already the conditions have changed so greatly that a new order of things must follow, politically, industrially, and socially. There has come a war cry from the inner spheres and it behooves every soldier in the ranks of humanity to gird himself for the coming battle. That this is the great battle that has been prophesied for ages, no deep thinker can doubt, the war between black and white, the war between good and evil.

This war means the overthrow of present conditions all over the world. First in America, then in the older countries—what is left of them.

In the United States the proportion of citizens who are imbued with the ideas of reform is sufficiently large to insure it a sweeping victory at the polls if it can be united on a common platform, irrespective of minor differences of opinion. If this

can be done, and well done, it means that when the time comes the man will appear who will take the helm and guide the Ship of State into the haven of clear waters. It means an Adept in the presidential chair, the downfall of combined robbery, the equal distribution of the necessities of life, and the governmental control of all great industries. It means the equality of man and woman, and an equal opportunity for every man, woman and child in the land of America, and later on, in the many new possessions that will be added to the United States. It matters not that no man sufficiently great enough to take the lead has yet appeared to the people, not till the hour strikes could he appear and demonstrate his wisdom and fitness.

In reality, no man is ever great or wise of himself. He is only so by comparison. He is great in the minds of men because of the combined will of those whose recognition of their own extremity has given the great soul his opportunity.

A nation, by the growth and the development of its units, creates conditions, prepares the soil for the germination of true, spiritual seed, and thus demands of the Good Law a leader, a king, or statesman. This spiritual seed—which is a great soul seeking experience—is planted by the law within that soil, and the soil is created by the great need of the lesser souls; and while the soul was always great because of his oneness with the Infinite, there were certain correlations on the physical and mental planes that the soul could not make without raising the substance of those planes out of which his vehicles for manifestation must be created.

There has never been a time in the history of the world when each separate nation stood in such an attitude of attention and expectation. The nations are each breathlessly watching one another, each well aware of the fact that when the true warrior, clothed in his armor of truth, light, liberty, and equality, steps into the arena of his own nation, or the capital of another of these several nations, the history of the world will be

changed in the twinkling of an eye. For the trumpet will sound, To arms! And the moment will be struck when the long-prophesied, universal war will be declared.

The nations are hanging in the balance, and a hair's weight will turn the scale in either direction. Such momentous epochs have been seized by the great souls of the past ages, an opportunity is given for their advance on true evolutionary lines, and they take with them the nation that has given the opportunity by preparing conditions and by demanding of the law of compensation its fulfillment.

When all the desolation, the sacrifice and suffering that follow in the train of war are focused on the physical and mental planes, the downward arc of the cycle is passed, and on the real plane of life the fruits of that suffering and sacrifice begin to manifest, and these will return with added power and potency in the new cycle for the evolving of the new humanity. The long, throbbing sigh from the heart of the great world-mother will then have awakened a new vibration, the last expulsive pain of her travail will have changed the moan of the sufferer into a cry of joy that a child is born—a new race—that will join with the angels of heaven in singing, "Glory to God in the highest, peace on earth, good-will toward men."

If we respected only what is inevitable and has a right to be, music and poetry would resound along the streets. When we are unhurried and wise, we perceive that only great and worthy things have any permanent and absolute existence,—that petty fears and petty pleasures are but the shadow of the reality. This is always exhilarating and sublime.—Thoreau.

THE INVENTIVE MIND OF MAN.

By Eli.

To the scientific mind, this era of the world's history will be known as the Electrical Age. Electricity is a power in nature of which we know very little, yet it is used in a multiplicity of ways—for lighting, heating, and motive power. Although we can control it to a certain extent, still, if we come in contact with a strong current it means certain death.

Some think that the dynamo is a machine to produce an electric current, but it is simply a machine for gathering or pumping the current from the atmosphere in much the same manner as a water pump.

What is electricity? has often been asked, but never answered, although we know something of its properties: we know that it is a life force, encircling the entire globe, that the earth is a great magnet, and that our bodies are also conductors of this fluid.

The writer once visited an X ray laboratory in San Francisco. After viewing the various electrical appliances, he was asked to hold in his hand a little glass globe about two inches in diameter, with a small tube attached connected with electric wires, and was told that it contained a volume of one hundred thousand volts, which is sufficient to drive sixty-seven electric street cars filled with people, and yet this enormous power was held in the hand with only a little glass, about one-eighth of an inch thick, intervening, and with no sensation other than the sight of bluish sparks occasioned by contact with the hand. With this enormous power, the mind of man has dared to experiment.

As we view the wonderful inventive progress of the nineteenth century, together with the New Thought movement which has

encircled the globe, we may well ask the question: How much further will the Creative Mind allow the inventive mind of man to proceed? Does it not seem that we are nearing a new period of life on this planet?

After we have considered all the wonderful things that the mind of man has conceived, still the world knows little of the grandeur and power of the mind of God, who controls all the enormous forces in nature.

Research proves that the world has always had inventive genius. In the Adamic age Tubal-cain was an instructor of every artificer in brass and iron. And man has made great effort to discover what is known as the "lost arts." In the erection of the pyramids of Egypt, those immense stones could not have been put into place without some great lifting crane.

But we find that as man has progressed on the material plane he has not made the same progress on the spiritual plane, and in the early Bible times as man advanced in civilization he became so corrupt that God destroyed what was then known as the whole world. And so it will be again, when this old and sinful world will be done away with, and the kingdom of heaven shall be established upon earth; and we who have entered into eternal life, shall be as guides and servants to the new Adamic race.

The unawakened man cannot help but fret and worry. All the teachings and books in the world on "Don't Worry" amount to nothing to the unawakened or unspiritualized man. It is love for God and man, and faith and trust in God and man that will stop a man's worries and apprehensions—*nothing else can*. So the simple and quick way to unload our worries, troubles, and perplexities, is to take them *all* direct to God, and he will point the direct way out of them all.—Frank Harrison.

RECOMPENSE.

By Ella Wheeler Wilcox.

Straight through my heart this fact to-day
By Truth's own hand is driven,
God never takes one thing away,
But something else is given.

I did not know in earlier years
This law of love and kindness;
But without hope thro' bitter tears,
I mourned in sorrow's blindness.

And ever following each regret
For some departing treasure
My sad, repining heart was met
With unexpected pleasure.

I thought it only happened so,
But Time this truth has taught me,
No least thing from my life has gone,
But something else is brought me.

It is a law, complete, sublime,
And now with faith unshaken,
In patience I but bide my time
When any joy is taken.

No matter if the crushing blow
May for the moment down me;
Still back of it waits Love, I know,
With some new gift to crown me.

BOOK REVIEWS.

Sree Krishna, The Lord of Love. By Baba Premanand Bharati. Cloth; 535 pages. Price \$2.00. Address, John Lane, Publisher, 67 Fifth Ave., New York City.

This book is written in an open, liberal style, free of all technicalities,—very different from other Hindu works; it is designed more for the general reader, and contains no obscure phrases, nor does it enter into any of the rationale or drill for the attainment of powers: the great, pervading spirit being that of pure devotion. It is presented in three parts. First is a general survey of creation, its spiritual evolution. Many of the statements in this connection are to us new, and, while given as truths, are not substantiated in any way, and so, may not be accepted as authoritative. Following this are other interesting subjects, wherein are found some deep philosophy, simply told, namely, Physical and Astral Bodies; Karma; Reincarnation; How to Destroy Karma; Yoga, Bhakti Yoga, etc.

Part ii. is devoted wholly to the consideration of the life of Krishna, his embodiment as the essence of infinite love and other divine attributes. Part iii. contains his "Messages and Revelations."

Perhaps, in conclusion, the author's own words may assist the reader to estimate the book. He says: "The book embodies true Hinduism. If read with an open mind, it will serve the reader with illumination, and solve many a riddle of life, untie many a tangle of thought. My object has been to impress my readers with the substance of Hindu thought in all its purity. This has not been done before, even by Hindu writers on Hindu religion and philosophy. The first part of the book contains the food, the kernel of the Soul-cocoon; the second part its Sweet Milk. The third part is from Krishna Himself. It is the purest nectar of spiritual Love. The soulful reader will thrill with the joyous vibrations of every sentence of the 'Messages and Revelations' ". We agree with him, that this is the best of the book; and we must add that, in our opinion, the main value of this work is to endue the reader with its sweet spirit of love.

How to Heal Yourself. By James R. Kern. 30 pages; paper; price 25 cents. Address, William E. Towne, Holyoke, Mass.

This little book is so brief, so simply told, so clearly presented in style, arrangement and print, and so true in its application of mind—as cause—to all conditions, and the results to be derived by speaking to and directing it as separate from the true self, that we consider it well worth its price to all, and much more to many.

CORRESPONDENCE.

Dear Friends: I have just been reading the article entitled "The Strong Man," and in reviewing my own life I would like to say that in the three years I have been trying to live the regenerate life, I have never been subject to any loss at night. My worst time has been just after arising in the morning, when I had allowed myself to become conscious of my daily cares of the home. But I am gaining strength every day and the loss is now only occasional. Every moment I realize how much depends on the condition of the mind. In the beginning I broke down the old standard of woman's duty to her family, and erected a new one of woman's duty to herself. It has been a struggle to establish it, but power has been given me. And now, after swaying between the extremes of overdoing and neglect, I recognize the necessities of life, and I have much more time for thinking and reading. I sometimes think it much harder for woman to overcome than for man, because her time is so completely taken up that she does not know herself at all. The necessity of forsaking all for the "kingdom of heaven" is being made very clear to me and I am truly realizing the narrowness of the way.

May others be convinced of their error is my prayer.

Faithfully,

M. M.

San Francisco, Cal. Jan. 10, 1905.

Dear Friends:—The following was given to the writer to publish: There are now in operation upon the earth many mystic teach-

ings, which, in the near future, will be suppressed by the rays and influence from Saturn.

Few upon the earth know anything of our (Saturn's) influence, and in the future it is to be more strongly felt throughout the churches all over the world, especially those having the form that our (Saturn's) influence can find expression through. To these we need have no fear of expressing our highest thoughts or intuitions.

Yours sincerely,

Walter S. Pierce.

Portland, Ore., Jan. 11, 1905.

Dear Friends: With this I will mail you the January number of the "Advance-Thought." I have not a copy left of the December number. I am very sorry you have not received it regularly. It must be carelessness at the post office. I have always received "Bible Review" regularly and I cannot tell you how much I appreciate it. It is one of the very best publications published—clean, clearest *truth*. You have a veritable Haven of Rest for the passion-tossed souls who are ready to receive.

Yours in hope, Lucy A. Mallory.

Editor, "Advance-Thought."

Italy, Texas, Feb. 7, 1905.

Esoteric Fraternity,

Dear Sirs: About a year or two ago I noticed that the "Bible Review" advocated that all Esoteric or Occult students should gather at one place in order to further promote the cause. Well, I don't think so, neither do I think they should literally separate themselves from the mass of the people.

When God first established our religion with the decendants

of Abraham he did not guard them continually in a little flock all to themselves. He let them be captured, and scatter the religion he founded in Abraham that it might be known to all nations.

I know that we, individually, are a part of the great temple, but the Builder fits us each and every one at our own quarry, that the temple may go up, as did Solomon's, without the sound of a hammer. We, or His people, are as jewels, or the salt of the earth, that the nations may see his power manifested through us.

It is the duty of the builder to bring together all his stones at his own time and in his own way; although the stone be part and parcel of the temple, where is the stone, materially speaking, that can put itself into the temple? Is it the duty of the stone to long and mourn to be in the temple? It is our duty as his children, or as clay in his hands, to make as good a stone and as complete a stone as possible, and as we have the help of the Divine Father it is possible for us to develop just as completely as he intended. But, on the other hand, we must, figuratively speaking, withdraw from the world. We, individually, are living temples. Each stone, with God's help, must do his own shaping.

One tree can't help another tree to grow; all must alike take their own substance from the earth, rain, and sunshine: so it is with us, we each must draw from the everlasting fountain from whence all blessings flow, whether we be in companies, or alone, or on the desert. There is no self-made man only to the extent that he lets God make him.

A. L. H.

We agree with the writer of this letter wholly. The article referred to was written by a correspondent and not by the regular staff of the magazine. [Ed.

St. Louis, Jan. 18, 1905.

My Dear Friends: I don't know what progress I am making in Regeneration. My health is good and I have to work twelve hours every day, but six hours sleep is all I need. I never lose consciousness while sleeping. I am losing no life through the sex, although my work is hard. I am on my feet a good deal and lift heavy boxes on and off shelves, so I think my life force is used up through my muscles. The first of next month I will be forty-five years old and suppose I have reached the critical period in every woman's life, but I feel better than at twenty.

I remain as ever your friend.

Mrs. A. M. J.

Los Angeles, Cal. Jan. 12, 1905.

Esoteric Fraternity:

Please find enclosed \$1.50 for "Bible Review." I have found great comfort in its pages for the last two years and know I have come into a clearer understanding of the meaning of our life here on this earth. Hoping you will live many years to teach the people the better way I remain,

Yours sincerely,

Mrs. J. L. S.

Jan. 29, 1905.

Mr. H. E. Butler,

Dear Sir and Brother: The article on "Psychic Forces" in February "Bible Review" is especially interesting. I am glad you wrote it. I think others will be, too. It seems to give an explanation for some of my late experiences. For about three months past my mental powers have seemed in a state of confusion. It seemed as if some unseen power was binding me. At various

times I have done things, not evil things, but things I knew full well should not be done, in the interest of correct business execution. At times I have felt mentally tired and yet not because I had done an extra amount of either mental or physical labor. A number of times I have laid out my work for the following day and when the time came to execute it, I would neglect it in a way that was quite detrimental. I knew that I was not doing justice to the work, but something seemed to bind me. I would not act: I would—figuratively—just have to get a whip and drive myself to the work that ought to be done. Often times I have said “What in thunder is the matter with you, anyway?”

I am not sick, my health is good, and I am at peace with my neighbors. Well, your article explains what, before, I was unable to understand. My birth sign, being Libra, is another factor, making me specially sensitive to psychic forces.

Would it not be a good thing to print that article as a leaflet to put in your “Practical Methods”? It might help or induce many to greater interest in “Practical Methods,” might appeal to them in a very practical way. I am glad you wrote that article.

Libra-Aquarius.

EDITORIAL.

A friend of God, because a friend of humanity, has volunteered to send us \$100.00 a month for twelve months for the exclusive purpose of pushing and increasing the sale of “Practical Methods to Insure Success.” We know that nearly all, if not all, of our subscribers will be glad to hear this, and certainly all would be glad to hear it if they could read our mail for a month and hear the testimonials of the results that

this little book has wrought in the lives of men and women. We only wish that twelve such friends of humanity could be found who could send us \$100.00 each month, for we could use every cent of it towards increasing the circulation of "Practical Methods." In fact, we could use almost any amount of money to bring this booklet before the world, but you who have not the money to send, have influence, and can do a good work where you are. There is not one of our readers, we presume, who does not know one poor man or woman who would be glad to have some means of making a little money and we will give special terms on the price of the book. (Remember, we cannot give them away, for, if we do, many will be thrown away.) Also, if you can get the stores to take them, we will send them a neat little show card to go with the books and will make them special terms. We are now selling the 25 cent edition at 50 per cent off, when bought by the hundred, and we pay transportation, and as soon as our business manager, who has gone away on a short trip, returns, we will be ready to make some special terms. Therefore we would like to have you correspond with us at once in regard to this matter. Whatever offers we make on the reduction of the price of the pamphlet will be contingent on the length of time that we receive added means to enable us to continue.

The first edition of "Practical Methods" was given away and we had abundant evidence that more than three-fourths of them were thrown away, because people do not value anything that they get for nothing. Therefore we do not intend to give them away, no matter how much money comes in, for it would be a waste, and we want to keep the retail price the same as it now is, for, whoever would buy the book at all, would be willing to pay 25 cents for it, but we can sell them at such a low rate to the dealers that it will be a great inducement to them to push the sales. Therefore we want the friends of the movement to take

hold in earnest and help us and we will do all we can to push the sale of the book.

We would like to ask our readers if they know some one who understands plain cooking and who is neat and honest, that would like to come here and cook for ten people at a moderate salary. If they suited, they would have a permanent situation and the work would be light, for they would have assistance in dishwashing and cleaning and there is very little cooking of meat and very little pastry. We want some one who is neat and who has had experience in cooking for a firstclass family. The cooking in the Fraternity seems to be a position that members shrink from and we prefer some one who works for a regular salary and who desires a permanent home. A good colored woman or colored man would be most desirable, but, of course, as you all know, great care must be used in the selection of colored help. We want neither a Chinese nor a Japanese.

NOTICE.

We wish to obtain, new or second-hand, a copy each of "A Lyric of the Golden Age," and "The Great Republic," by Thomas Lake Harris.

Anyone who will sell us these books, or exchange them for other books, or who can inform us where they may be obtained, would do us a kindness by communicating at once to,

Esoteric Fraternity,
Applegate, California.

We of the Fraternity have had the transits of the moon figured out for us each month, and we find the table so convenient that

we are satisfied that many who are looking into "Solar Biology" and even astrology will find it useful. We have therefore decided to publish the table of the moon's transits each month.

The first column of the table simply gives the sign of the moon and of the earth; the second column, the signs of the zodiac; the third, the day of the month; the fourth, the hour of the day, and the fifth, the minutes; meaning the hour and minutes of the day on which the change from one sign to the sign following takes place. In this case we give the time at Washington, and each person, no matter where he lives, can very readily calculate the difference in time between where he lives and Washington time, and to facilitate this, we give the following table.

When it is noon at Washington, D. C. (sun time), it is the following time at the places named:

Bangor, Me., 12.33 p. m.	Milwaukee, Wis., 11.16 a. m.
Concord, N. H., 12.22 p. m.	St. Louis, Mo., 11.07 a. m.
Montpelier, Vt., 12.18 p. m.	Topeka, Kans., 10.45 a. m.
Boston, Mass., 12.26 p. m.	Omaha, Neb., 10.44 a. m.
New Haven, Conn., 12.17 p. m.	Des Moines, Iowa, 10.53 a. m.
New York City, 12.12 p. m.	Minneapolis, Minn., 10.55 a. m.
Philadelphia, Pa., 12.07 p. m.	Cheyenne, Wyo., 10.09 a. m.
Richmond, Va., 11.58 a. m.	Helena, Mont., 9.40 a. m.
Wheeling, W. Va., 11.46 a. m.	Seattle, Wash., 8.58 a. m.
Wilmington, N. C., 11.56 a. m.	Portland, Ore., 8.57 a. m.
Columbia, S. C., 11.44 a. m.	Santa Fe, N. M. 10.04 a. m.
Atlanta, Ga., 11.31 a. m.	Denver, Colo., 10.08 a. m.
Mobile, Ala., 11.16 a. m.	Salt Lake City, 9.41 a. m.
Memphis, Tenn., 11.08 a. m.	Prescott, Ariz., 9.38 a. m.
Vicksburg, Miss., 11.05 a. m.	Carson City, Nev., 9.10 a. m.
Little Rock, Ark., 10.59 a. m.	San Francisco, Cal., 8.57 a. m.
Austin, Tex., 10.39 a. m.	London, England, 5.08 p. m.
Louisville Ky., 11.25 a. m.	Liverpool, England, 5.04 p. m.
Columbus, Ohio, 11.36 a. m.	Glasgow, Scotland, 4.51 p. m.

Indianapolis, Ind., 11.23 a. m. Brisbane, Queensland, 3.20 a. m.
Chicago, Ill., 11.17 a. m. Bombay, India, 10 p. m.

We have depended upon the map for the Longitude of the above places, and, in some instances, there may be an inaccuracy of a minute or two.

Washington, D. C. Time of Cusp Transits. March 1905.				
Body	Enters	On		
		day	h	m
☽	♈	2	10	52 a. m.
	♉	4	6	2 p. m.
	♊	7	6	35 a. m.
	♋	9	7	32 p. m.
	♌	12	7	27 a. m.
	♍	14	4	38 p. m.
	♎	16	10	9 p. m.
	♏	19	0	9 a. m.
	♐	20	11	54 p. m.
	♑	22	11	17 p. m.
	♒	25	0	18 a. m.
	♓	27	4	32 a. m.
	♈	29	0	39 p. m.
	♉	31	11	55 p. m.
☉	♊	21	1	52 a. m.

BIBLE REVIEW.

Vol. III.

APRIL 1905.

No. 7.

THE CHRISTHOOD OF HUMANITY.*

By Rev. Geo. T. Weaver.

To whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. Col. i. 27.

Paul the apostle of Jesus Christ was a mystic. It was given to him especially to reveal to the world the hidden mysteries of God. A mystery is an unexplored, but not an unexplorable truth. The Christhood in humanity is one of the mysteries Paul was commissioned to reveal. In the context he says that this mystery had been hidden for ages and generations, which means from all ages. It was a new truth given to the world at that time.

There are as many ways of looking at the Christhood as there are of looking at anything else. The historian sees only the historical Christ. Another man sees only the philosophy, or the theology, of the Christ. Still another one views the Christ from a symbolical point of view.

Above all these views of the Christ is that presented in our text—the Christ resident in the individual human heart, “Christ in you.” This is purely esoteric, and marks the consummation of the process of evolution. This view of the Christ

*Extract from a sermon.

is beholding one's self as a Christ, a son of God, an incarnation of Deity. Man possesses a dual nature—a body and a soul—which St. Paul designates as the carnal and the spiritual man. The carnal is the human, the spiritual is the Christhood. That is, the spiritualized soul is the Christhood. That this is not a mere sentiment is evident from many corroborative scriptural passages. Paul himself claimed the Christhood when he said, "For me to live is Christ." In his prayer for the Ephesian church he prayed that "Christ may dwell in your hearts by faith." He also devotes a whole chapter in his letter to the Romans, in the discussion of man's divine sonship. In his sermon in the city of Athens, quoting from a heathen poet, he declares that man is an "offspring of God." John also says, "Beloved, now are we the sons of God." And Peter says we are "partakers of the divine nature."

The mistake of the church, since the apostolic days, has consisted in attributing to the Jesus of history the exclusive Christhood. Jesus was the Christ *par excellence*, but not Christ in a unique sense. He had attained to the fulness of the stature of the Christ life; but in this he was representative. It has usually been thought that the Christhood in ordinary mortals must be taken in a sentimental sense—as referring to an awakened affection for the Christ. But an awakened affection for an extraneous being is an inward response to that individual's nature that has won the affection. But this love emanates from the Christ, or God within, because "love is of God." Love is seeing the lovable, but all that is seen is seen from what exists within. It is said that on the battlefield of Waterloo, one of Napoleon's bodyguard lay dying of a gun shot that pierced his body just above his heart. While the surgeon was kneeling at his side probing for the ball, the dying soldier half opened his eyes and said, "Probe a little deeper and you will find the Emperor." Surely this was no mere sentiment, for while Napoleon himself was not within him, the spirit of Napoleon was there. As sol-

diers, the Emperor and he were one. It is in just this sense that Paul declares that Christ is formed in the heart of the Christian. Just so far as anyone's spirit is in unison with the spirit of the Christ, just so far is he a Christ. He is a Christian, which means a Christ-one.

The significance of the word Christ has been but vaguely understood. The word Christ is from the Greek word "*Christos*" which means an anointed one. In this sense it is an official title. In olden times, especially among the Jews, anointing was practised in installing officers, especially was this true of all who were installed into the offices of prophet, priest, and king. These were all regarded as divine offices, and as the order of the Christhood. All men then, filling these offices were Christs, at least in the official sense. True, the anointing was only with oil, and to a literal office, and in this it was but typical of "better things to come," but on its own plane the offices represented the Christhood. There were men in those ancient times who embraced all three offices in one, as Melchisedec. He was triply anointed, being prophet, priest, and king. On that plane he represented that he was a Christ in the fullest sense. The anointing of Jesus was by the Holy Ghost, which is the true anointing under the Christian dispensation; but under this dispensation, all are thus anointed, and every Christian is called to fill all of these offices. (Rev. i. 6.)

Again, the Christhood is identical with the Logos, and as such is the highest expression of God. Essentially, or absolutely, as to his substance, "God is Spirit," or the life diffused throughout space. In this sense he is impersonal, pantheistic, the "All in all." In this sense though embodying all, and all possibility, God is but passive, a static force, incapable of motion, and so of creating, or generating. But, eternally within the absolute has existed the relative, or the finite; that is, God in expression. This relativity within the absolute is the Logos. This is the creative function of Deity. By this function, or

Logos of God, were all things made that are made. Creation is the result of God's thought, and so is composed of Divine thought-substance. There is nothing therefore that is not an offspring from God. But as the Logos, or Christhood, is the highest expression of God, this is God essentially. If all is composed of Divine substance, then man, especially the perfect man, the out-flowering of evolution, is God incarnate. Jesus, having perfected himself by the things which he suffered, was the God-man, the Christ, the highest expression of God. Just to the degree, therefore, that man attains to perfection, in that degree is he a Christ-man. It was not the *man* Jesus that was the creator of all things, but the Christhood to which Jesus had attained. Jesus performed no miracles, but the Father that was in him, he it was that did the works. Now, Jesus has assured us that the works he did, we shall do, and even greater works, because of his return to the Father. That is, under the spiritual dispensation when filled with the Spirit, the Father in us will perform the Christ works. God, the impersonal, the absolute, becomes personal in the Christ. He was personal then in the man Jesus, and as Jesus was but a representative man, God is personal in every man, especially in the Christian, and in completeness in the whole race taken in the aggregate. It is the Christhood that is the "visible image of the invisible God," that is "the firstborn of all creation," "the only begotten Son of God," "the out-shining of the Father's glory," "the express image of his person," "in whom dwelleth the fulness of the Godhead bodily." Jesus, the man, was all this because as such he had attained to the Christhood. But all this is true of every other human being who attains to the Christ spirit. This is the natural explanation of the prologue to John's Gospel.

When Jesus perfected himself by his sufferings is not stated. Surely it was not while upon earth some eighteen hundred years ago, for his life was too short for this, his sufferings were not adequate, and beside, he came into the world perfected. During

some former life no doubt, since before Abraham was, he had lived. Having perfected himself he ascended to the bosom of the Father and assumed his rightful place above all the hierarchy of heaven. It was from this exalted station he afterward descended—reincarnated—not for his own greater unfoldment, but for the uplifting of the race to the plane of the Christhood. But in this he was not unique, as each one unfolds his being into the Christ spirit, ascending into the heavens within himself, he descends again to the earth plane to become a savior of men, a savior in the same sense in which Jesus saved.

View this subject from any point you may, run out any line of thought pertaining to the Christhood, and in every instance the Christian man or woman will appear in the role of the Christ. Not necessarily to the full measure of the Christhood of Jesus, because not perfected as he was, but a Christ in the same sense, and with the possibility of attaining the same measure, for with him we are to be fellow heirs, which means co-equal heirs, to the heavenly inheritance.

This is the apostolic view of the Christhood, or divinity of humanity; and it will be the twentieth century view of this subject; for this century marks the beginning of the Spirit's dispensation, during which the Spirit will take of the things of Christ and reveal them within us. This is also the highest view we may take of the human-divine attainment. To discern the Christ within us, to realize that our own spiritualized soul is our Christ, and that we are incarnations of God, is aspiring to the highest degree after the fulness of life.

Do you ask, then, what place the historic Jesus fills in the economy of grace? He is the Logos, or Truth, the highest expression of God. As such he is the Christ *par excellence*, our foremost leader. He is our ideal, to whom we are to look steadfastly while running the race heavenward. He was the greatest of reformers, lifting Truth out of the plane of the letter, and locating it within the heart of man. He was the world's teacher,

not only orally, but also by his life. Love was the heart of all his teaching in both his life and his death. He was the first of universal teachers, and so has accurately taught our race the way to God. His manifestation on earth was a complete cycle of the Christhood, or a manifestation of the Christ life in its fulness. In this life there are twelve degrees, or houses. All these Jesus manifested. These are—"The immaculate conception," or the Spirit's conception of the redeemed soul: The Virgin birth, or the new birth of the soul: The implicit obedience to parental authority, or the soul's surrender of its will to the Divine will: The baptism and anointing of the Holy Ghost, or the Christ anointing of the soul: The temptation in the wilderness and the triumph over Satan, or the triumph of the soul over evil: The kingly office of wonder-worker, or the kingly power of the Christ-soul: The prophetic office of the great Teacher, or the spiritualized soul's office as prophet: The passion in the garden, or the suffering Christ-soul: The crucifixion, or the soul's priestly office: The resurrection, or the soul's power over death: The ascension, or the soul's glorification: And the intercessory office at the right hand of the majesty of God, or the soul's office as intercessor. From the Christ of history we learn in the literal sense, what attainments we are to make in the spiritual sense. The extraneous Christ then is all important. He is the head or leadership of his brethren. He is "the Way, the Truth, the Life." He is the medium, or way of access to the Father. Man's salvation then consists extraneously in what Jesus has done for us; and esoterically, in what the Spirit is doing in us.

In the working out of my spiritual destiny I need an ever living and indwelling Christ. Job struck the key note of this thought when he said, "I know that my Redeemer liveth." Jesus is indeed a living Christ, or he could not serve as my foremost leader: but I need a living Christ within to respond to the extraneous Christ, or I could not in the least be benefited.

The all-efficient, living Christ is the indwelling Spirit that "helpeth our infirmities with groanings that cannot be uttered." The habit of looking at the Jesus of history as Christians usually do, for dynamic assistance is elementary, a childish process.

The church too needs an indwelling, living Christ. The work of Jesus in the church is not direct, but it is a posthumous influence only. Greater indeed than that of the ancient worthies, because he is foremost, and yet it is the same in kind. It requires a living man among men to produce living, divine, magnetic influence. The church may look to Jesus until doomsday for direction and assistance. If any plans are to be laid, or work achieved, it must be done by the living members. They are the Christs that plan, oversee, and achieve. Even the sacrifice of Jesus, that great world-example of self-devotion for others, would long ago have lost its efficacy were there not daily examples given us by heroic men and women. It is these examples that ever keep his sacrifice fresh and bright. Paul, the most esoteric of thinkers, understood the philosophy of this when, in this chapter he says—referring to the hardships he endured on behalf of the church: "Who [Paul] now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." It is the Christhood in man that inspires him to make sacrifices for others, and that thus keeps the spirit of sacrifice alive in the world. History will never cease to laud the self-devotion of the Spartans at Thermopylæ; but as a dynamic force to-day it bears no comparison to the sacrifices being now made in the army of the "little brown men" in their heroic struggle for their native land. It is such sacrifices that thrill the world's heart, and that make better men and women of all of us. It is this Christ, and only this, that will subdue this world for God.

Again, to be my all-effectual Savior, the Christ I need must be my personal Savior. As the Redeemer of the whole race Jesus is this; that is, each one has an interest in him. But I

need a Christ to be exclusively mine own, one that is ever at hand, that is in speaking distance, and that cares especially for me. This Christ I find not in the heavens above, but in the heavens within me. It is I then—when God-inhabited—that am my own Christ. If ever I am cleansed from moral defilement I must cleanse myself (I. John iii. 3). And the process by which I am to cleanse myself is “by giving heed to thy Word.” I am not only my own savior, but I am my own provider as well. The God that is within me moves me out to meet the conditions of a livelihood, and I am thus fed and clothed. Should I be incapable of earning a living, the God in others provides for me. Such a savior exactly fits each individual case. Only such a Christ can fully understand his own, and adequately sympathize with him. Blessed thought! I have a Christ all mine own, who is “All in all” to me; and yet each of you have the same, or may have, so that no one is robbed or cheated or neglected.

To be a Savior adequate to my necessities, my Savior must be a divine Savior. I must know that he is able to save me, and to save me unto the uttermost. In looking to the extraneous Jesus as the only divine Christ, the soul responding, is saved indeed, but the work wrought is shallow, because it is from without, and needs to be daily fed from the same source, or it dies. But once the divine Christ is awakened within one, the work wrought is profound and ever abiding. One then “carries the Blesser with him.” Neither the church nor the individual Christian, will ever realize salvation in its fulness until they come to accept a Christ within, and a Christ divinely able to accomplish this work.

Once more, to be the Savior I need, my Christ must be a loving Christ. He must be a Christ willing to save me. In this Jesus no doubt is our representative: “God is love,” and Jesus is his highest expression; but I need a realization of this love, and this I find only in myself. I need to be personally conscious of this love, but to be conscious of it personally, it must be within. I then am my own loving savior. I am the

most interested of anyone in my own well-being, and if this is dependent upon my own willingness, the work is assured.

Not only do I need such a Savior, but all, unconscious of an indwelling Christ to save, need that I should be such a Christ to them. Thus, by the Christliness of my nature am I to be their savior. In my relation to the unsaved I must be a loving savior, one whose love is spontaneous, if I am to rescue the outcast class.

As Jesus in the heavens is the Christ of God ideally, so the Christ within must be the Christ of God in the practical sense. Potentially this Christ dwells in each one as "the light that lighteth every one that cometh into the world," and may become the Christ by conscious experience.

Such a Christ we need to live by. No one can consummate a successful life without him, that is, without the consciousness of his indwelling, ruling and inspiring him to his highest endeavor. There is what is called success that may be acquired without the Christ spirit—a purely worldly success; but for immortal beings, success only in the perishable is absolute failure. But with the Christ indwelling, inspiring to the highest mark of character, the highest possible success is assured. This, as the dominant force within, not only evolves character, but it quickens and sanctifies every secular thing, lifting it from the plane of mastery to the plane of spiritual servitude. The Christ-life within will shed its genial rays over all that we have to do with. This is genius of the highest order, and to this spirit all men of genius have ever been indebted for their highest and best achievements.

Beloved, if the Christ life is the all essential life for both worlds, how important that each one of us should be in possession of it. Do you possess consciously this life and spirit? Have you this Christ formed within?—not *a* Christ—every one has his ideal; but have you *this* Christ? If not, rest not satisfied until you have discovered "this pearl of great price."

THE THIRD COMMANDMENT.

By W. H. W.

"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."

One of the most profitable things that we can study is the promises that are given to those who meditate upon the "name of the Lord." We are glad that there are so many looking into the wonders of his holy name.

Our loving Savior remembered that great name in the very beginning of his prayer, "Our Father which art in heaven, hallowed be thy name," and should we not also remember it when we realize its great power?

In one place we read that "the name of the Lord is a strong tower: the righteous runneth into it and is safe." We can surround ourselves with the power of his holy name so that no enemy can penetrate our tower. And the evil spirits will flee from us; for it is written, "in my name shall ye cast out devils."

Again we read: "Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him." What great promises these are for those who only *think* upon his name. We notice here that the book of remembrance was always written before him where it could be seen and kept in mind. Should we not thank him with all our heart, all our soul, and all our mind, that we may be among his jewels?

Do you want to be always in the bloom of perfect health, young, strong, and beautiful? Then we have this promise, "But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Since there are such wonderful promises for simply "fearing his name," ought we not to make a very careful study of it?

Again it is written: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Here we see what we may have if we receive him—we may be exalted to the high position of sonship. In consideration of all his great gifts and promises, O magnify the Lord with me, and let us exalt his name together. Can not each one say from the overflowing of a grateful, loving heart, "Bless the Lord, O my soul: and all that is within me, bless his holy name"?

SURVIVAL.

Nothing shall be wasted; everything that's true
Liveth on forever, mighty deeds to do;
Though the *form* may vanish, in a little space,
Something fairer, fresher, cometh in its place.

Autumn leaves must wither that the merry spring,
Strong, and bright, and youthful, her new leaves may bring;
This year's hope to many younger hopes gives birth,
Ere she spreads her wings and flies away from earth.

Let us then take courage! though all seem to die,
'Tis to clear the way for joys more fair and high;
From th' unsightly ashes upward yet shall soar
Flame of life intenser, purer than before.

E. Dyke.

BUILDING THE GOOD WITHIN.

By John A. Morris.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. vi. 33.)

Along religious and psychological lines, the thought of the Western world has changed during the last few years; and life, with all its varied powers, is assuming new expressions and new activities.

What is this "kingdom of God"? Let us see, reasoning out the matter analytically. "God is love" and in all the various forms and manifestations of love we are but expressing outwardly the God-impulse within. Hence the "kingdom of God," or heaven, is within; and man is a living soul with a physical body as the outer adornment, or covering of the spirit.

My body is what my mind or spirit makes it, and is the expression of the thought force within. A beautiful, strong, and radiant body is builded, day by day, and hour by hour, through the activities of the seed of thought being made manifest. Thought is the seed of the mind or mind-stuff in a state of preparation; action is the fruit of this seed of thought. Hence, "As he [man] thinketh in his heart, so is he," is a saying, wise and true.

No man acts without the previous preparation of thought. This may not seem true because sometimes people strike each other through what is called a spontaneous outburst of anger, or murder is committed on the impulse of the moment. But know ye not, reader mine, that the seeds of anger, that produce anger on provocation, were there; and the necessary provocation arising, the little germ, infinitesimal though it may have

been, blossomed into the murderous deed. Hence, thought force, as a seed of destructivity, as a germ of disintegrating power, was there only waiting the fitting moment to blossom into fruitfulness or violent and dynamic forcefulness.

Man builds his body, therefore, from his thought. Does he think that dissipation—namely, using whisky, tobacco, various kinds of drugs, improper foods, improper sex activities—is desirable? He fashions his physical habiliment of clay according to the thoughts expressed in the act. His body, then, becomes the concrete form of such actively expressed thoughts.

In such dissipation, however, "the kingdom of God" is not sought; for the good, or constructive forces, are not in the discordant elements of destructive energy. The kingdom of the Good lies in what scientists call the conservation of energy, the concentration of power, the development of will power. I do not hold that the destructive process is not necessary, for something must be torn down that another thing may be built up. In building up the good, which is getting into line with the affirmative or positive side of Nature's life, we are destroying that which, if we allowed, would otherwise destroy us. Hence, this is a vital truism: That whether a person be Jew or Gentile, Heathen or Christian, savage or civilized, Buddhist or Mohammedan, spiritualist or materialist, theist or atheist, physician or layman, one of two things exists—either he controls his body or his body controls him.

Those who are diseased have what may be called a house with an insecure foundation; and they have built for themselves unsound physical habitations of clay. The soul cannot so well express itself in houses of vile passion life and hysterical emotionalism, in caves of wild animality and dens of atrocious sensuality. Some women's bodies are drug stores where quack nostrums, poisonous ingredients and maddening decoctions mix with a fermentation of adulterated foods. Some men's temples of flesh are physiological misfits. Though splendid in dressing the outer

being, they make of the inner being a saloon of intoxicating liquids, a distillery of improper mixtures, a palace of scortatory pleasures, a storehouse of nicotine and morphine, and other poisons too numerous to mention. They are worshipping the gods of their carnal nature, and it seemeth very good to them—but through this seeming good comes suffering, torture, disease, and death in a few years.

Dissipating energy leads to disease and death, while conservation leads to a long life and a healthy system of being. "Seeking the kingdom of God" in a right attitude of mind is what is meant by "seeking the kingdom of God and his righteousness," for in rightfulness we find a condition that is full of right; and in the might of right, health is the predominant and accentuating trait. In seeking the good, we seek for everything that will tend to build up our bodies and make them strong, and beautiful, positive, and magnetic. Artistically constructed, we find our bodies molded on lines of conscious strength that does credit to their Creator. A body built in the perfect harmony of health can know love in its most perfect sense; and in knowing love he knows the true God, for God is the Love-power within him; and in his life of strength, courage, and beauty he is doing two things, building love, or God, more thoroughly into himself and also expressing outwardly from himself the God-spirit of affectional power.

If a person has built into himself, by the proper and right attitudes of thought, conditions of health, he has a healthy physical organism and, through this soundness of body, he radiates health and success. Having found the "kingdom of the Good" and the right-mindedness contained therein, all the external conditions necessary to still further develop the inner man is added unto him for his blessing, contentment, peace, and happiness. In a previous verse Christ said: "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal

shall we be clothed?" for though eating, drinking, and dressing are necessary in our civilization, they are only incidental matters of the flesh and not the main things of life.

True, one who would be truly spiritual must take care of the castle of godliness, the palace of spiritual beauty, the mansion of uprightness, the perfect temple of chastity and wholesomeness (holiness) which he has built; and this he can do by a correct system of diet, physical exercises, deep breathing, and a system of bathing that will help to rejuvenate and beautify the physical man. Then the spirit is more fully freed to do its work, and as we have obeyed the words, "Seek ye first the kingdom of God," by trying to develop the Good within ourselves, and by conforming to that old Oriental saying, "Be pure and the phenomena will come to you," then begin to arise in the truest, highest sense various forms of phenomena, such as clairvoyance, clairaudience, mental and magnetic healing, inspiration, ability to read people's thoughts, and even the smell of spiritual aromas. All these things have come to me, although not in so perfect a form as I will have them in the future; and they have come through building into myself the proper ingredients of nutritious life, physical, mental, and spiritual.

One of the experiences I have had, and only one among many, is concerning the power of magnetism which was gained through practising deep breathing exercises. It has also enabled me to do with much less food. And I am healthier than before, living a strictly vegetarian life, with two meals a day of body-building food and liquid, and taking deep draughts of pure California air into my system for the third meal. Often on retiring to my couch, giving myself no supper, clairvoyant vision comes; and in this vision I see the most beautiful scenes that, were I an artist in colors, I could entrance the lovers of art. Sometimes the vision comes with all sorts of beautiful colors, sometimes the most lovely flowers appear before me, their colors blending and harmonizing into enchanting picturesqueness; and then come

the most fragrant perfumes ever known to mortal man to refresh and to delight his nostrils; music of the sweetest and most melodious kind imaginable breaks upon my ears, also the peal of bells, the blare of trumpets, the shrill note of the fife, and others of a like nature. And in these trances, or visions—call them what you please—poetry often comes to me, but when I awaken it is forgotten or blurred so that I cannot repeat the words.

I consider that these psychic powers are being developed within me largely through the life I lead; for, as I am trying to seek only that which is good in its essence and entirety, the good comes to me in the subjective state through the development of high and sublime gifts from the infinite side of life; and the subconscious mind, I have found always a truth-teller, either in giving me instructions in a business sense or in warning me from doing things injurious to my physical structure.

Let us then consider this search for the kingdom of God as the kingdom of good within ourselves, and develop it in the way outlined above, realizing that it is the kingdom of health, the kingdom of joy, the kingdom of prosperity, the kingdom of concentrative power; and all the things necessary for our benefit, while on this physical plane of being, will be added unto us—for through the development of this power we draw, or attract, as the magnet draws the steel, all things that are necessary to our welfare.

Man was scorched by the sun, chilled by the frost, drenched by the rain, and scratched by thistle and thorn; he hungered and thirsted, loved and hated, lusted and lied; but, at last, he learned that action and reaction are equal. And he who comprehends this law is master of his fate.—Zimmerman.

THOUGHTS.

By W. E. Rippetoe.

How many are there, in the mad rush through this life, who stop to think what great things thoughts are? When we look around us, and meditate upon the great forces that are hidden in nature, we wonder how so great a plan of the universe could have been conceived, and our minds reach back, and back, and back, to the beginning of creation when we see God, the great Architect of the universe, and we draw a mind picture of the greatest of all Beings sitting in infinite meditation on the great plans of this great universe, which he proposes to erect for his glory and edification. We may imagine we see him planning a place for the great central sun, around which all systems of worlds are to revolve, and designing a place in the universe for each system of worlds, so that they may move and act in harmony and equilibrium with every other system upon this divine plan, thus creating a divine law by the contraction and the expansion, or vibration, of these great bodies, so that they will be self-governing, each in its individual position in the universe.

When we meditate on these things, we discover that they had their origin in Divine thought. Before this great universal scheme could be put into execution, it had to be thought out by the Master Architect of the universe, then these great and grand thoughts became in reality things. We are informed that this great world of ours was created by a Word. The great Artificer of the universe thought this Word, and the result is this world which we temporarily inhabit. So the beginning of this great system was the Word thought, not yet spoken, finally this great thought that originated in the Divine mind was materialized, and as a result of this materialization man, in being able to

send forth thoughts that create things, was made in the likeness and the image of God.

On looking over this grand old earth with its great electrical and other forces, which are harnessed and put in use for the service and the benefit of man, and the glory and edification of God, we can see what has been accomplished by the inventive thought of man. When we realize what great things thoughts are destined to become, should we not endeavor to regulate our thoughts so as to materialize only things that are good? Should we not stop to think that the thoughts we send forth are destined to become things that will help or injure our fellow man?

When we send forth angry and destructive thoughts against our brother, do we realize that these thoughts are going forth on their mission of destruction? And whether they materialize and injure the brother to whom they are sent or not, they will return and stamp themselves on the character. The mark of the beast is therefore stamped upon the forehead. The book of our lives contains a record of our thoughts so that he who runs may read the decision that has been pronounced either against us or for us, as a result of our own thoughts.

Why do we send out thoughts to search for faults in others when, perchance, we may turn our eyes inwardly and find what we are looking for? Why not stop and take the beam out of our own eye that we may see more clearly the mote that is in our brother's eye? We are sending out thoughts that are destined to become things, probably the very things that we see wrong in our brother are being stamped upon our character by these thoughts. We will reap what we sow. We are sowing, because, in our consciousness, we are creating by our thoughts the things we allow ourselves to think about. Then it behooves us to stop thinking these destructive and fault-finding thoughts, and by the will cast them from us and not let them enter our minds to stamp themselves in undying characters upon our consciousness. We should let in only those thoughts that will shine upon our consciousness like a halo of glory.

HOW TO USE PSYCHIC FORCES.

Psychic forces and hypnotism, under various names, are receiving a great deal of attention at the present time. We should remember that all we call psychic force, or hypnotism, is the power of mind and that the power of the mind resides in the will, that force that makes the body positive and decisive in its action. We should also remember, that the God of the universe created the world by this psychic force, or power of mind; that the world is being controlled by it; that all the forces in nature are being ruled and carried forward by the Infinite will, and through the power of this invisible and to us subtle force.

In a former article we gave some cautions in regard to the effect of psychic currents upon the mind of the individual, and there is danger of those who have not given sufficient thought to the subject, depriving themselves of the helps that they otherwise would obtain. Again, if a sensitive person, knowing of these psychic influences, thinks to guard himself from them by keeping in mind the thought that he must guard himself against them, and permits a certain fear to enter his mind, he, at once, places himself under their influence. The very effort to protect oneself is the means by which these forces take control of the mind.

In "Practical Methods to Insure Success" we called attention to a law that is often active between men and their wives. When a woman wishes to take control of a man to coerce him to do what she wants him to do, she will instinctively nag at him until he becomes angry and declares that he will not do it. Then her intuitive nature becomes satisfied and she will let him

alone. Intuitively she knows that as soon as his will is excited and he attempts to push off her psychic influence that he has been taken control of by it. It is as if a person has an electric sponge with which he tries to touch another in order to give him a shock, and the other keeps avoiding it until finally he puts up his hand to push it off, and as soon as he touches the sponge, it has him and he cannot get away from it. So it is with all these psychic forces: as soon as you begin to fight them, so soon they have control of you.

At this time the land is filled with men who have iron wills; whose minds have been centered for years on getting money at all hazards, even subordinating the minds of others to their own in order to gain their purpose.

Every sensitive knows that when he comes into the presence of certain persons, he feels as if he were being held in a steel vice and he can do nothing but what the will of these persons permits him to do. This condition of mind has been growing for the last fifty years with great rapidity, and those men who are holding control over thousands of men, causing them to serve their purpose, are doing it by psychic power (hypnotic power). A person who is in any way sensitive—and nearly all persons born in the interior signs are sensitive, that is, born when the earth was in either the sign Taurus, Leo, Scorpio, or Aquarius, and others who are sensitive through planetary positions—will find that their only way to succeed among men, is this: turn your mind entirely away from all thought of the controlling influence of other minds; fix your purpose firmly in your own mind, in other words, know clearly what you want to do, then move forward and do it—do it positively. When you have impressed upon your own brain the consciousness of what you are trying to do and what your purpose is, hold the thought that you can do it, and if you feel in any way affected, or that your purpose is wavering, repeat to yourself the thought, "I can do what I want to do, and I will do it." If you thus hold your

mind positive, that is, active—not the will up and the body strained, but simply keep the mind clear and positive—then when you enter the presence of one of those cast-iron minds, that have been for years in the habit of controlling others, do not allow a shadow of fear or expectation of being influenced to come into your mind, but hold the thought: “I know what I want to do and I am going to do it.” By thus holding your mind positive you will find that these strong minds with their powerful wills, in place of coercing your mind into their channels, will add to your strength and give you power to do and to be that which you will to do and to be. So much for a business line of thought.

The same is true in making spiritual attainments. Think well of what your purpose is; be decided in your purpose, and keep in mind the thought that all the power there is, is in God, and God, by the power of mind, rules the universe. Also keep the thought in mind that you are consecrated to the Infinite mind, then see to it that you are fearless; never allow the thought that you are liable to be controlled or biased by another mind to enter your consciousness, but move steadily forward, doing and accomplishing according to your fixed purpose. When we say “fixed purpose” we do not mean that you should limit your action or thought to a certain line for, in so doing, you shut out the help from the spirit world, or world of mind; but simply have a well-defined code of morals and a general course of life; hold the mind in an expectant state for new revelations, for additional illumination, and move quietly forward.

Keep this thought in view—Good is that which does good, and evil is that which does evil. That which helps you to do and to accomplish the right in view of your object and the Divine purpose, is good, and that which hinders you from doing and accomplishing, is evil. Then, if you hold your mind in the attitude of expecting that all the powers of nature, which are the powers of God, will unite to aid you to accomplish your

purpose, you will find that even the influence of dark forces will strengthen your will, clear your mind and add to your capacity to do and to accomplish the right. To illustrate: Suppose you enter the presence of a person who is evilly disposed; if you enter his presence in a passive, inactive state of mind, there will at once be thrown around you a blackness, a darkness, that will suffocate all consciousness of the Spirit and will depress the mentality and stupify the entire organism; but if you go into his presence in a positive attitude, to see, to know, to experiment, and to expect that whatever power resides there will help to make the mind clearer, more decided, and better able to perceive the difference between the good and the evil, then that expectation will make the evil powerless to affect you and will ally you to the Divine mind, which will take control of the dark forces and make it a power for use to you for the time being. For, remember, if you put your mind against what the world calls hypnotic influence, you will repel from you all spiritual influence, and will place yourself under the influence of the dark forces.

The church has been protected for centuries simply through disbelief in all subtle forces. They believe simply that they want to do right, and will do right, and that the Spirit of God is with them, and they move forward like innocent babes unaffected by those adverse influences. If this were not a law, few children would ever come to maturity, the mind currents by which they are surrounded would destroy them. Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." This is the attitude. Remember, you are but a little child in the arms and under the immediate guidance and control of your heavenly Father. Then be fearless; do not allow your mind to worry about these forces, but hold this one precaution: Know what you want to do; know what course of life you wish to pursue, and do it, and when you feel anything that seems to be changing your mind, simply throw it off and strengthen your mind in the

direction of your purpose and go forward doing and being according to your highest light.

If you are living the regenerate life you will thereby gain added will power and God's Spirit will flow in as an unyielding will that nothing can disturb or coerce. Your confidence in that will, in that holy intelligence, and your tenacity to keep it in view and live in accordance with it, will keep you always open for the mind currents of the Spirit to become the power in you to subordinate and to utilize the adverse mind currents. For, remember this: God by mind created the universe; by mind he is ruling all things and guiding them toward the ultimate of a definite and well-defined purpose, and, having consecrated your mind to God, you are under the controlling power of that mind: also, that there is no mind power in all nature save that which is derived from God, from that God mind into which you have entered when you consecrate your life to God, to be a co-worker with his holy ones to accomplish his purpose.

Let us build altars to the beautiful Necessity which makes man brave in believing he cannot shun a danger that is appointed, nor incur one that is not; to the Necessity which rudely or softly educates him to the perception that there are no contingencies; that Law rules throughout existence; a Law which is not intelligent, but intelligence—not personal, but impersonal; it disdains words and passes understanding; it dissolves persons; it vivifies nature, yet solicits the pure in heart to draw on all its Omnipotence.—Emerson.

“The common problem, yours, mine, every one's,
Is—not to fancy what were fair in life
Provided it could be,—but, finding first
What may be, then find how to make it fair
Up to our means: a very different thing!”

WHY HAS NO WOMAN ATTAINED THE MASTERY?

By Leo.

That no woman has ever become a great master, or adept, in spiritual things, has been conceded by all those who have investigated the matter. That there is no woman in history with whom to compare Christ, Buddha, Confucius, and many others of less note, is evident. And yet there have always been more women than men interested in spiritual things—which is apparent from the excess of women over men in the church and in other religious organizations—and at the present time there is probably a far greater number reaching out for the highest attainments, or the regenerate life.

If woman can discover the reason for not having reached so high a goal as some of her brothers, then she may be able to surmount the obstacles in her way. One or all of the following reasons have been given for her failure—That she has no desire for the *highest* spiritual attainments: That she has not the necessary will power: That she is not endowed with the highest spiritual qualities: That she cannot live her life alone: That she has not the required fixedness of purpose: That she cannot let go of her old order of life.

That woman has all the above-mentioned qualities—either developed or latent—has been proved, partly, by her success in competing with man in the business world, partly, by her ability to cope with man in attaining a high standard of scholarship, and partly, from the skill she has shown as a teacher in religious, ethical and secular branches.

If the cause is not here then we will have to look deeper for

it. Woman is ever more subtle than man, few, if any, understand themselves: that man does not understand her, is not to be wondered at. Woman has higher ideals than man and in her idealization of man she invests him with qualities that he has often no conception of. This need not be harmful to him, indeed it has been a great blessing to him, because consciously or unconsciously he has worked toward those ideals which she has held for him. And with her great love and reverence for the man whom she has idealized, she has looked up to him as her "lord" and "master" until the "old" man has come to demand that attitude from her, and has taken advantage of her confidence in him by seeking to control her with his powerful will.

The most highly developed woman unconscious to herself, will take a very different attitude of mind toward a man than the one she takes toward a woman. How often she has been heard to exclaim: "A man has more power to hurt me than a woman!" showing that she has unwittingly given him that power. On the other hand, we hear the man, who is by no means her inferior in spiritual things, speak of a woman who has a strong individuality as "a case," or a "hard ticket," showing that he has not yet adjusted himself to woman's having an individuality apart from his. Even the men who are living on the highest plane, unconsciously shrink from the woman who has "opinions" of her own; so long as they are his opinions they are all right, but her opinions must not run counter to his, if there is to be any harmony, in other words, he cannot agree to disagree. Thus evincing that he is still trying to occupy the position—that she has delegated to him for centuries—as her "lord" and "master."

Again, we frequently hear a woman say, "I married him to get rid of him," showing that she was not led by her own intuition in the case; but allowed the man's will to dominate her; for the inharmony that was created in her nature while she tried to follow her intuitions on the one hand, and to resist

the powerful will of the man on the other, was so great that she simply found it easier to give in. The results in such a case are disastrous to both, because what is not good for woman can never be good for man.

Man has ever held woman in bondage by attacking her in one of her most vulnerable points; namely, by holding forth her duty either to him, her family, or some cause that he is espousing. How many women there are to-day, who are doing what is the most loathsome to themselves, and their own higher nature out of a false conception of duty! O woman! when will you learn that what is not your duty to yourself and your God cannot be your duty to any cause, condition, or person?

In the past woman has largely been dependant upon man for her physical sustenance, man has not forgotten to take advantage of this dependence, and has often held it over her as a menace to force her to comply with his will. But now that woman, in a great measure, has become self-supporting, she can no longer be ruled by that threat.

To compete with this masterful will of man, woman has developed something very subtle in her nature—which some designate as her interior will—which, in most cases, she herself does not know that she possesses. Women often say to each other, "We must manage a man but we must not let him know that he is being managed." That man is afraid of this interior will of woman he frequently shows, either consciously or unconsciously; he is often heard to complain of being in "leading strings;" and the boy very early begins to taunt his mate with being tied to his "mother's apron string"—symbol of another string which, later in life, he himself will tie.

Consequently between these two wills there is a perfect discord and neither are aware of the cause. The woman knows from bitter experience that if she openly runs counter to man's will there will be a scene, with which her finer organism is utterly unable to cope; as any anger or ill will from a man

directed toward a woman penetrates her most vital life and depletes her of that life, consequently she has learned to protect herself in the best way she knows.

Again, if woman has looked up to man with great reverence in a secular and worldly way, to a still higher degree has she carried it in spiritual matters. Her spiritual guide is a veritable god to her. The faithfulness of woman to Christ has often been remarked. She it was who was last at the cross, and first at the sepulcher.

Woman, being the expression of the love nature, finds it harder to get away from personality. It is more difficult for her to live without a personal love either in imagination or in reality, than for man. It seems impossible for her to forget that she is a woman, to remember that she is a soul, and as such she must surrender herself to God, without any desire to wield her power as a woman—to charm, adore, or influence, any human being; or to be charmed, adored or influenced, by any human being. But this very weakness of her love nature will be her greatest strength when she has surrendered herself. Man's love is a thing apart from the rest of his interests, but it is a woman's whole existence. When woman once gives her heart it will be final: everything will be swallowed up in that love, outside of that love nothing else could exist for her; whereas man's training in the past has been such, that, after he has surrendered himself, other interests will have more power to lure him from his goal, and he may have to give himself again and again.

The attitude of mind that man has held toward woman, and woman toward man may be the reason of her failure to reach her highest ultimate. Woman in trying to escape generation, and thereby reach her highest spiritual point, has to tear down the thoughts that have been held toward her for ages by the most masterful minds and wills. Is it any wonder she has not succeeded in becoming more individualized? She has not only her own weakness to contend with but the hereditary thoughts of all the ages.

That she has looked to man to show her the way, that many masters have tried to show it to her and have failed, seem to be conclusive that she is not to get into the way through man. Woman has ever tried to be what man has willed her to be and not what she has willed herself to be.

Will history repeat itself? Before she finds the way, will woman first take of "the tree of life" herself then give it to the man (before he takes it *en masse*) that "they may eat and live forever"?

She it is who helped him to evolve to where he is by giving him to eat of "the tree of the knowledge of good and evil," whereby he became as a god, knowing good from evil. This knowledge, which has brought man to his present state of civilization, has caused him much pain and sorrow; and since that first bitter complaint, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat," he has not ceased to blame her for his weaknesses.

Man is largely what woman has made him. Are you not in love with your creation? O woman! Then you know what a stupendous task lies before you. You not only have given man his physical body, but you have the training of his mind at the time—before and after birth—when he is the most impressionable. You can put thoughts into his mind at that early age that no impressions of after years, however strong, will be able to obliterate. So well known is this law by a certain religious sect, that they say: "Give us a child until he is seven years of age and we care not what his influence is after that, we can hold him."

What woman has demanded of man in the past, that she has received; when her only demand was to be his slave, or chattel, that position he delegated to her; and now when she is demanding something higher, he is slowly but surely granting it to her.

Again, we read in that beautiful old allegory that God made

a woman and "*brought her to the man.*" When woman allows God to bring her to the man, for any duty whatsoever, she may be sure that she is on the right road, but whenever she allows any man to dominate her will, the result is unutterable sorrow and failure.

And finally, O woman! in the face of all these obstacles—and from a human point of view insurmountable obstacles—you have this glorious promise: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Man was driven from Eden lest he should partake of this "tree of life," before he was ready for it, "and live forever." "Eternal life" under the old order of things would be anything but desirable. Imagine, if you can, a woman with "eternal life" living in generation. But, under the new dispensation, in place of driving man from Paradise God offers for his eating the once forbidden "tree of life which is in the midst of the paradise of God." And Christ is saying to each and every woman as he said to the woman of Samaria, who had had experiences with five husbands, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. * * * * But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." And when woman will ask of Christ *only*, as did this woman, "Lord, give me this water, that I thirst not," then, and not till then, will she attain the mastery.

One may observe rites and ceremonies, hate idolatry, abstain from murder and theft and false witness, and yet have one's inward thoughts bad, callous and disordered.

Matthew Arnold.

THE WHOLE TRUTH.

By Abijah.

The highest spiritual revelation that has yet reached man is—that all is good, that man's real self is perfect and sinless, that all evil is but a concept of "mortal mind," which mind is a liar existing only in falsehood, which has no enduring foundation in all the universe. Not until one realizes this fact for himself, will he become conscious that he is a free son of God.

One of the sayings of Jesus, lately discovered, is: "The kingdom of heaven is within you and whoever shall know himself shall find it. Strive to know yourselves and ye shall be aware that ye are the sons of the Almighty Father and ye shall know that ye are in the city of God and ye are that city." In carrying out Jesus' injunction to strive to know ourselves, how shall we know ourselves, if we do not understand something of the process of the creation of which we are a part? How could all of this talk about "mortal mind" ever have arisen, if conditions did not exist that should have our careful investigation and wise consideration? The founder of Christian Science would never have had any occasion to write about "mortal mind," if there is not something in us that is not all perfection, all good, and all obedient to God. Let us look at the truth of Christian Science and the similar doctrines under different names from a broad point of view.

We know: that nothing can come to pass contrary to the all-benificent will of God: that all that God does is good: that this creation of which we are a part is his creation: that his creation has not failed in its purpose. Nothing exists to thwart the all-wise and all-benificent purposes of God. There is but one great unending creation, but it is composed of lesser creations. We will consider this particular creation of which we are a part.

God is Intelligence, therefore, he works orderly and his methods are natural laws. Because Intelligence has created us, or imaged us forth, we are intelligence. Therefore, the better we understand God's methods, or natural laws, the better will we understand and know ourselves, the purpose for which we are here, and the way to accomplish that purpose.

As we know, God's purpose in this creation is altogether good. It is to bring forth sons of God, like unto Himself. God possesses an outside, or externality, as well as an inside, or interior. His externality is what we call the physical universe which is mind and intelligence in various degrees of unfoldment. When God created, or imaged forth, this creation, he sent into it a consciousness whose work it was to build physical structures for his sons and daughters to dwell in and to utilize and to be clothed upon with an externality as he is.

This consciousness is not God's offspring, not his begotten son, but a mind-power created as an instrument to accomplish the purpose for which it was made. As it was sent forth to form suitable physical organisms for the sons and daughters of God to possess, its work is that of individualizing the mind-powers and creative forces into which it was sent.

The nature of this mind-power, therefore, is extremely selfish. It knows of nothing higher than to gather and to get in order to please itself. It is a faithful and efficient servant in performing its God-appointed task; for all that God does is good in its place. But it does not and can not know God who sent it forth. It knows nothing but to labor at its appointed work, and anything that interferes with that, it opposes. It therefore opposes any encroachments of God's all-loving and unselfish nature. It is what Paul speaks of as the carnal mind which is at enmity against God and is not subject to the law of God, and neither indeed can be; for if it were, it would be unable to accomplish its God-appointed task. It is what Christian Science designates as "mortal mind." To say that it does

not exist is to speak a lie, concocted by "mortal mind" itself, for its own self-protection.

"Mortal mind," or what the Bible names the devil, Satan, *et cetera*, possesses enough mind-power to be able to most artfully deceive for its own self-protection, as selfishness is its innate nature with which it was endowed at the beginning. But to say that it is not an everlasting entity, is to state the truth.

This "mortal mind" consciousness, from one incarnation to another, continues steadfastly until it has built a physical structure which a son of God comes to possess by dethroning the builder. As Jesus said, "The bondservant abideth not in the house forever: the son abideth forever." Again he said, that men of violence take the kingdom of heaven by force (*ἀρπάζουσιν*, a word applied to robbers). When an individualized consciousness of "mortal mind" has served its purpose, a son of God lays hold of it, disintegrates it, causing it no longer to be a conscious entity and takes possession of its goods, the physical organism with all of its wonderful working apparatus, for the purpose of using it in carrying on the works of the Father and in living one with him forever.

One of the first things that a newly awakened son of God wants to know, is—to understand the laws governing this living machinery, that he, subject to the will of the Father, may be able to control it. A son of God takes interest in knowing how the physical organism is formed, how its life may be perpetuated and the function of each of its organs. He sees that the body was used or rather misused by the former occupant—"mortal mind"—as a means to gratify himself through the fleshly sensations, but having been slain, crucified and put out of the way, the body becomes pure and clean; and is valued only as a living instrument whereby the son of God can come into a more conscious touch with God and his works. A son of God perceives that the sexual function is the fountain-head of the vitality of the body and knows that if the spirit of God com-

pletely rules in the body, there will be nothing in it that will cause the sexual fluids to escape; but they will all be turned upward and be baptized by the Spirit.

The greatest trick that "mortal mind" knows how to play, is to so wield God's mighty truths as to shield itself. It knows how to mimic and to appear as an angel of light. It knows that when a son of God has learned the incorruptible spiritual use of the sexual functions, its doom is sealed. Therefore it would have us keep blindly saying—"All is good; there is no evil: I am spirit: spirit cannot sin: those sex questions are but delusions of the mortal mind: mortal mind is nothingness: all is God: I am His reflection, therefore, I am perfect." We may think that we are riding on the topmost wave of Divinity, but the day will come that will declare whether or not we have builded from the true foundation.

It is all right for an awakened son of God, who has come to wrestle with Beëlzebub for the possession of his dominions to *understandingly* declare the affirmations of Christian Science, and such similar doctrines; but the mass of the professors of these systems of thought, in their blindness as to the relationship of God's creative forces, are being deceived more fully than any other people by the power of "mortal mind," and under such circumstances are carrying on nothing but a religious farce.

We have noticed that many have so circumscribed and hedged in the grand spiritual truths of Christian Science, and have so completely refused to use their own God-given reasoning faculties in looking into the *order* in which God has established things, that they fail to see the true relationship, one to the other, of the different phases of truth.

There is only one Truth, but there are many phases of the one Truth.

All light is one, but it is composed of a number of vibrations. The lowest vibration that we can cognize in what we call phys-

cal light, is red, and the highest is violet. We know that there are vibrations below red and above violet. If some one could show us how to sense the vibration above the violet, it would be more beautiful than any of the colors below it; but it would be a great mistake for us to think that, because of its beauty, it is all there is of light.

If Christian Science promulgates a higher phase of Truth than man has heretofore been able to grasp, yet it is a great mistake to think that this is all there is of Truth.

“Without hurry, without rest, the human spirit goes forth from the beginning to embody every faculty, every thought, every emotion which belongs to it, in appropriate events.”

“It is said that in Heaven at twilight
A great bell softly swings,
And a man may listen and harken
To the wondrous music that rings,
If he puts from his heart's inner chamber
All passion and pain and strife,
Heartache and weary longing, that throb
In the pulses of life;
If he thrusts from his soul all hatred,
All thoughts of wicked things—
He can hear in the holy twilight
How the bell of the angels rings.

“So then let us ponder a little—let
Us look to our hearts and see
If the twilight bell of the angels
Could ring for you and me.”

PRAYER AND LOVE.

Fragments from "La clef des grands Mystères." By Eliphas Levi. Translated by Helen Campbell.

Prayer is the expression of the soul in wisdom and in eternal love. It is the yearning look of the spirit toward truth; the sign of the heart after the supreme beauty.

It is the smile of the infant in its mother's face.

It is the murmur of the Beloved who leans to receive the embrace of the Beloved.

It is the wild joy of the loving soul expanding in an ocean of love.

It is the sadness of the bride in the absence of the bridegroom.

It is the sigh of the traveler who thinks on his native country.

It is the thought of the poor man who labors for wife and children.

Let us pray silently, raising to the unknown Father a look of confidence and love. Let us accept with faith and resignation the share given us in all the pain of living, and every heart-beat will be a word of prayer.

Have we need of teaching God what things we are to ask of him? Knows He not all that is necessary for us?

Our prayer will be perfect when we pray not knowing even that we pray.

Prayer is not a sound that strikes the ear; it is a silence that penetrates the heart. * * * *

To love one another, that is the law and the prophets. Seek to understand this word. And when you comprehend, read no longer, seek no longer, doubt no longer—Love!

Be no longer merely sages or scientists—Love! This is the sole doctrine of true religion; for religion has no meaning save love; and God himself is Love. * * * *

Every unloving heart is punished by the most cruel of all tortures—Hatred. * * * *

FROM CAIRO CITADEL AT SUNSET.

I hear the huge Nile City's hum
As, one by one, the pale stars come
From out the eastern blue.
Hundreds of minarets and domes
Rise through the mist of myriad homes
Athwart the western view.

The crimson sunset swift grows dim
Where, loftier than the desert's rim,
The Pyramids rear high,
Above the gilt-edged, Libyan hills
(Where gloaming glory soft instills)
Serrated to the sky.

Away to west, Cambyse's host,
Marching to Ammon's temple, lost
Their track amid the sand;
By Rhoda's isle where palm fronds wave
Moses was laid, a little slave,
'Midst reeds beside the strand.

Two thousand years ago, yon stream
Bore Cleopatra, beauteous dream,
In gilded galley bright.
Who, dreading less sad death than scorn,
To be at Roman "Tryumph" borne,
Allured the aspic's bite.

Silent the solemn camels tread
The dusty road, while overhead
A hawk sways high in air.
A fleecy cloud all tipped with gold
Floats far to north, piled fold on fold,
Argentine white and fair.

Across the plain beyond the Nile,
The stolid Sphinx with stony smile
Looks eastward into space.
Stern, hoary sentry, gazing still,
As when first graven from the hill,
At Gizeh plateau's face.

Deep darkening gloom the Orient bars
Its sable sky, now sown with stars
Foretells the falling night.

A quivering zephyr eddies nigh;
A noiseless bat swerves softly by,
Lost in the lessening light.

Such scenes, proud Persians looked upon
Peering from battlemented Babylon,*
In years long since gone by.
Then Greek and Roman gazed their fill,
Till Islam's warriors scaled the hill
And heard Muezzin's cry.

Peoples and princes strange have pass'd,
But now Britannia's troops guard fast
This Pharaoh's fortress stage.
Monarchs and nations come and go;
Yet God's sky glories ever glow
As grand from age to age.

On autumn eves red Sirius gleams.
Through longest nights the radiance streams
Of Orion's orbs so bright.
The jewelled zodiac slowly climbs
Great zenith's height; as in the times
When first they swept to sight.

Zone-girdled Saturn, without fault,
Glides through the gem-besprinkled vault,
In mystic orbit bound;
And ruddy Mars o'er pathway true
Doth through the centuries pursue
His never resting round.

Heaven's spangled robe since ages old
Swift comets thread with strands of gold,
Steered by Almighty pow'r.
When harvest yields its yellow grain
Persius sheds, like glittering rain,
His star-errant shower.

Ere dawn the "Day-star" brilliant burns,
The glob d moon to crescent turns,
By Cosmic order timed.
In rythmic harmony, the spheres
Show through innumerable years,
Their great Designer's mind.

J. Offord.

*The Persian name for old Cairo.

"YE MUST BE BORN AGAIN."

By L. D. N.

As man's second birth opens to him a world of relations and experiences vastly transcending those of the physical plane, the question arises in the mind of the earnest seeker: how shall those who are now under the limitations of the sense-consciousness and relations awake and rise to the light, freedom, and supremacy of the spiritual? This is not only a very practical question, but one that involves the most stupendous issues of human life and destiny.

The opening of the spiritual consciousness not only frees him, while in the body, from the irksome limitations of sense; but gives him the power to master his environment, and overcome and banish every evil from his life in the world without suspending his relations to the world. The first step is, the recognition of his inner spiritual nature, and divine relationship as a present reality, awaiting this recognition and adoption. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." The second step is, the unalterable resolution to be henceforth true and loyal to that relationship; and then, in the faith which the conviction of this stupendous truth and the awakened desire for its realization inspires, commit *all* into the Father's hands for the working out of his power and the fulfilment of his purpose in us.

As the spiritual nature relates man wholly to God and the laws of purely spiritual being, the entire thought and desire must be centered in God, to know him in the tenderest and nearest of all relations—that of parent and child—giving the whole heart in unreserved consecration and trust to his sure leading and certain providence. This attitude on the part of

man never fails to open the consciousness to the immediate presence and quickening touch of the Father's Spirit, which kindles into glowing activity the regenerating fire, and by its transforming power, brings every organic condition of soul and body into entire conformity with the Divine purpose. "Ye shall seek me, and find me, when ye shall search for me with all your heart."

From the time that man wholly consecrates himself, the education and advancement of the soul is entirely in the Father's hands, and the immediate and constant inspiration of his Spirit brings to fruition all that is of divine intent and promise. It should be remembered that the Father's love is seeking the consent and cheerful co-operation of the heart of his child, infinitely more than the child is seeking these things of the Father; hence man cannot thus open his heart and life to the Father without coming under the immediate cleansing and transforming power of his omnipotent love.

Faith is born of recognition and desire, and according to the strength of the recognition and intensity of the desire, will be the strength and activity of the faith; and according to the measure of the faith, will be the result, because this is the measure of the co-operation with God. "Have faith in God."—"All things are possible to him that believeth." Faith has no tentative effort; it begins in the certainty of finishing, and works calmly on as though it had omnipotence at its disposal, and eternity before it.

To co-operate with God intelligently and fully in this higher education on the spiritual plane, especially when first entering upon it, man must have some adequate apprehension of the nature and laws of his own being. He should understand that these two planes of consciousness and spheres of relationship involve two distinct centers of motive and inspiration, both of which cannot be the center of action at the same times. "Ye cannot serve God and mammon." When therefore both of these planes are open to the consciousness, one only can be the center, or seat of

authority, if there is to be integral harmony and co-ordinated activity in the personal life. On the sense-plane man is the child of nature, and in his conscious identification with the outward world, is subject to its law and spirit; the development of the world's sentient life is selfishness. On the spiritual plane he is the child of God; and in his conscious identification with the inner and transcendent sphere of divine love and wisdom, he comes under the law and spirit of the kingdom of God, which is love, sympathy, brotherhood, and service. On the sense-plane, in the struggle for existence, he seeks to acquire and to possess; he feels the need of much, and of being ministered unto, as his very existence and enjoyment seem to him to depend upon these things—the blind bias of self-love.

On the spiritual plane, in conscious oneness with the Father, all struggle for existence ends in the realization of being. The flesh is no longer his master, but his useful servant, for which he liberally provides, while his possessions lie in the exhaustless resources of being and the infinite fulness of life. The glitter and pomp of the outward wealth are but tinsel to him who shares the beatific vision, the incorruptible treasures of wisdom, and the knowledge, and the fellowship of the Fathers's love. It is no longer attainment or acquisition, but realization. All things are his in God; having Him he has all. "Son, all that I have is thine." This is the birthright of every man as the child of God, and he comes into that inheritance through the opening of the higher consciousness, and the spirit of loyalty to the Divine. He no longer seeks to be ministered unto, but to minister. God is the giver of life and of all things necessary and possible to life, and it is his nature to give freely without the possibility of any return from his creation save the satisfaction of sustaining and blessing the work of his hands, and the recognition, gratitude, and loyalty of his children; hence when men become consciously identified with his spirit and life, they, too, will give without thought of return, and find their reward and blessing in the giving.

“With these two standards of motive and action before the mind, no one need hesitate in determining which law he is under—the law of self-love or of Divine love. The Master has so clearly portrayed the practical working of the law of the perfect life, that none can mistake it who study that picture. “Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect even as your Father which is in heaven is perfect.”

This is the law of divine sonship and brotherhood, and when the sensuous nature and activities of the flesh are brought into permanent subjection thereto, it brings the true, the perfect life of the children of God. These words of the Master are so positive and explicit there is no misunderstanding them. The most obtuse mind can know whether he loves and forgives his enemy from the strong desire he has to return good for evil. There can be no doubt that were the spirit of love enthroned in the individual life and in the social life, the millinium of prophecy would be here: the tabernacle of God would be with men, the kingdom of God would have come on earth. It can come in no other way, and yet how simple is the way! The whole matter rests in the attitude and choice of man himself.

This is the eternal and changeless life of the Father. The Christ is one with the Father in this life; and all who would be perfect must be one with him, and ruled by this law of the perfect life, the law of the spiritual nature, on which is based the life of divine sonship and brotherhood.

CORRESPONDENCE.

Twin Bridges, Mont. Feb. 12, 1905.

H. E. Butler,

Dear Sir: I have appreciated very much your kindness in answering my letters. I have read many of your writings and have been much helped by them, though I think I am not advanced enough to get the good of some of them. I have thought much about the matter of the influence of the zodiac upon human character, especially at birth, and have tried to reconcile the theory with the facts of life as I see them about me, and the following theory has come to me. I wonder if there is any truth in it, if the theory of reincarnation is true (and I have never heard of any other that at all reconciles the inequalities and miseries and sins of life with the love, mercy, and omnipotence of God), and if the ego enters the body at the moment of birth (and I wonder if there is any way of knowing whether it enters the body at that moment, or at the moment of conception, or at some time between the two), if so, then it is easy to see that the position of the earth at the time of birth would determine the character of the child. That is, if the solar fluid at each part of the heavens has its peculiar characteristics, then the ego with those characteristics would naturally be in that part of the heavens, "in his own place," and the human body at birth would receive a soul having those characteristics that correspond to the place the earth was in at birth.

The child would still receive the physical characteristics of the parents, form and feature and tricks of manner; and the habits and desires of the mother during pregnancy would still have the effect of attracting an ego of like qualities, modifying

its general characteristics as indicated by the zodiacal signs. This need not be inconsistent either with the supposed fact that a child is born at the same moment in a home of culture and even spiritual advantages, another in the slums of a city, of vicious parents, another in the home of some undeveloped savage tribe. The general characteristics of all might be the same, but one more developed than the other like the children of different ages in the same family. All these things are very interesting and beautiful and make life seem more worth while.

I think I must tell you the main truth I have learned in my work with orphan children—this work has extended over a period of fourteen years, and in that time I have handled many children from all kinds of families—the truth that has most impressed me is this: that in every child the good is strongest, even if it is dormant, it only waits for love and kindness and interest, and absence of bad influences, to grow and to develop and to rule his life. This must be largely true also of men and women, but it is wonderfully true of children.

Sincerely yours,

Mrs. E. M.

San Francisco, Cal.

Dear Sir: While in this work, selling Esoteric literature, I have found many people who try to use psychic force upon me to hinder me in my work, and during the earlier part of the morning of February 24th, 1905, while writing I became conscious of a psychic influence upon my front brain, while the rear part was not affected, and a drowsiness was experienced.

I allowed myself to appear as sleeping, to learn the effect; and it took me six hours of physical labor to recover from this influence.

This psychic force was concentrated upon me by more than one person, there were many sitting in a horseshoe shape, and had me at the two ends to magnetize me into becoming their

slave. They made a total failure of it or I could not have survived to write this letter.

I have no ill feeling toward them. I would suggest that they use their most valuable vitality in teaching and helping the people.

Let us all pray to God to instruct us in love.

Yours fraternally, Walter S. Pearce.

Dawson, Y. T. Feb. 10, 1905.

Esoteric Fraternity,

Dear Sirs: Enclosed will be found Postal Note for \$3.00. I received safely at last (many thanks for your great patience and efforts) that very valuable little work by registered mail, "Practical Methods." This little gem—cast out into the chaos of struggling humanity as we find it to-day—can, with its author be likened unto the angelic hands of higher realms shaking golden leaves of healing from heaven, through tempestuous clouds of great darkness, down upon the heads of the children of earth that dwell in the shadows of a black night.

Wishing you such success as your labors deserve, I remain,
Respectfully yours, C. W. T.

Denver, Col. Feb. 26, 1905.

H. E. Butler,

Dear Sir: While there is, in some respects, a similarity between a dream and a vision, different functions appear to be active, and a marked distinction between the two was demonstrated to me the other morning.

In my dream I was sitting at my desk, when, unexpectedly, a colored woman entered and came up close to the right side of my chair, her features were not familiar, but I supposed she had some message from my wife, who now and then engaged

colored help, and aware that she was endeavoring to address me, I listened. Her facial expressions were very active in an effort to communicate something to me, but it was impossible for me to understand what she was endeavoring to say. While talking, her appearance kept changing from that of a woman in ordinary health—rather past middle age—to one of gradually losing flesh, until there was apparently nothing left but skin and bones, the woman still talking unintelligibly, the dream ended, and I aroused myself, as one does ordinarily when a dream stands vividly before the mind.

At the very moment of arousing myself, my interior faculties became active. I saw, floating before me in the astral light, the head of a negress, somewhat difficult to describe; her appearance was so different from the one in my dream; this last one possessed youth and beauty, such as might be said to approach perfection in the colored line—still so different from any type seen in daily life, or in pictures of that race anywhere on this earth, the black intensely black, the white of her eye so pure and brilliant and the whole glowing with health and strength—but the facial expression rather inactive. She appeared thus floating for a moment or two, just long enough to make the vision very impressive, then my faculties became normal.

Three points of interest may be drawn from this vision, viz: 1. The faculties active in a dream, as distinct from the faculties active in vision; 2. The mooted question of the continuation of race differences beyond the grave; 3. The comparative perfection attainable in the great beyond, when we leave our gross imperfections in earth life.

Sagittarius-Scorpio.

EDITORIAL.

We ask our friends living in the South, or in districts where there are many negroes, if they can find for us a good, honest, industrious colored man and his wife who would like to do our cooking and washing for a moderate salary and a permanent home. While the salary would not be large, yet they would not be under any expense, so that whatever salary they get, they could put it away for a rainy day, if they choose.

We would like a man and wife of middle age, for we are not prepared for the care of children at present. The cooking and washing with us have always been a difficulty, and if we can get a colored man and his wife to take this work off our hands, it will be a great relief to the Fraternity.

WANTED.

We would like to obtain, new or second-hand, a copy of the "Three Sevens," by W. P. Phelon, for which we would pay cash or give exchange in book or books. Please address at once,
The Esoteric Fraternity,
Applegate, California.

We of the Fraternity have had the transits of the moon figured out for us each month, and we find the table so convenient that we are satisfied that many who are looking into "Solar Biology" and even astrology will find it useful. We have therefore decided to publish the table of the moon's transits each month.

The first column of the table simply gives the sign of the moon and of the earth; the second column, the signs of the zodiac; the third, the day of the month; the fourth, the hour of the day, and the fifth, the minutes; meaning the hour and minutes of the day on which the change from one sign to the sign following takes place. In this case we give the time at Washington, and each person, no matter where he lives, can very readily calculate the difference in time between where he lives and Washington time, and to facilitate this, we give the following table.

When it is noon at Washington, D. C. (sun time), it is the following time at the places named:

Bangor, Me., 12.33 p. m.	Milwaukee, Wis., 11.16 a. m.
Concord, N. H., 12.22 p. m.	St. Louis, Mo., 11.07 a. m.
Montpelier, Vt., 12.18 p. m.	Topeka, Kans., 10.45 a. m.
Boston, Mass., 12.26 p. m.	Omaha, Neb., 10.44 a. m.
New Haven, Conn., 12.17 p. m.	Des Moines, Iowa, 10.53 a. m.
New York City, 12.12 p. m.	Minneapolis, Minn., 10.55 a. m.
Philadelphia, Pa., 12.07 p. m.	Cheyenne, Wyo., 10.09 a. m.
Richmond, Va., 11.58 a. m.	Helena, Mont., 9.40 a. m.
Wheeling, W. Va., 11.46 a. m.	Seattle, Wash., 8.58 a. m.
Wilmington, N. C., 11.56 a. m.	Portland, Ore., 8.57 a. m.
Columbia, S. C., 11.44 a. m.	Santa Fe, N. M., 10.04 a. m.
Atlanta, Ga., 11.31 a. m.	Denver, Colo., 10.08 a. m.
Mobile, Ala., 11.16 a. m.	Salt Lake City, 9.41 a. m.
Memphis, Tenn., 11.08 a. m.	Prescott, Ariz., 9.38 a. m.
Vicksburg, Miss., 11.05 a. m.	Carson City, Nev., 9.10 a. m.
Little Rock, Ark., 10.59 a. m.	San Francisco, Cal., 8.57 a. m.
Austin, Tex., 10.39 a. m.	London, England, 5.08 p. m.
Louisville Ky., 11.25 a. m.	Liverpool, England, 5.04 p. m.
Columbus, Ohio, 11.36 a. m.	Glasgow, Scotland, 4.51 p. m.
Indianapolis, Ind., 11.23 a. m.	Brisbane, Queensland, 3.20 a. m.
Chicago, Ill., 11.17 a. m.	Bombay, India, 10 p. m.

We have depended upon the map for the Longitude of the above places, and, in some instances, there may be an inaccuracy of a minute or two.

Washington, D. C. Time of Cusp Transits. April 1905.				
Body	Enters	On		
		day	h	m
♂	♈	3	0	44 p. m.
	♉	6	1	35 a. m.
	♊	8	1	25 p. m.
	♋	10	11	18 p. m.
	♌	13	6	20 a. m.
	♍	15	10	3 a. m.
	♎	17	11	26 a. m.
	♏	19	10	21 a. m.
	♐	21	10	20 a. m.
	♑	23	0	56 p. m.
	♒	25	7	38 p. m.
	♓	28	6	6 a. m.
	♈	30	6	54 p. m.
♄	♉	20	1	36 p. m.

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PARTHENOGENESIS AND THE IMMACULATE CONCEPTION.

By Henry Proctor, M. R. A. S., A. V. I., M. S. B. A.

In A. D. 1745, the attention of naturalists was first directed to what has now become a familiar fact, viz., that plant-lice or aphides continue all through the summer season, reproducing their species, by what is termed parthenogenesis, or virgin-birth. Two naturalists, M. M. Reaumur and Hyber, who made special experiments succeeded in producing no less than fifty *continuous* parthenogenetic generations.

A whole series in insects, including many butterflies reproduce their species exceptionally by virgin-birth.

Queen bees continue year after year laying fertile eggs after one impregnation, from sperms which are stored up and used to fertilize the eggs as she lays them in the cells. The fertilized eggs produce queens, or workers, but the male drones are produced from unfertilized eggs. To the mind which has had no scientific training these things appear impossible, but Nature reveals to us not only these exceptional cases of parthenogenesis, but others in which virgin-birth is the law and the rule. For instance, in some of the minute aquatic crustaceans no males have ever been found. Among other organisms, larval forms frequently produce offspring by parthenogenesis.

Virgin-birth, therefore, is in some cases, of frequent, and in others, of constant occurrence in the animal world, in various stages of life.

It is a well known fact that the human fœtus during the period of gestation passes through all the various stages which represents its evolution from the primeval protoplasm, to man. It thus passes through many larval forms before reaching its perfected human form. Now the examples of parthenogenesis quoted above, prove that during some of these stages of evolution, parthenogenesis must have been possible to the progenitors of man during his passage through the various larval forms, and therefore by the Laws of Atavism, or Reversion of Type, it must be possible still that human offspring be produced by parthenogenesis, or virgin-birth.

From the Scriptures we can draw another line of argument in favor of virgin-birth, for they clearly indicate that the "tree of knowledge" which was forbidden to Adam meant carnal knowledge; for after eating of its fruit, "they knew that they were naked" (See also Gen. iv. 1). So that as carnal knowledge was evidently the occasion of the Fall, it must have been possible to have produced an unfallen race apart from carnal knowledge.

Probably the most weighty objection which could be formulated against the immaculate conception of our Lord would be to show that it is entirely contrary to nature, and that there are no natural facts which support the Gospel narratives, for all scientific Christians now believe that there has never been nor could be any miracle contrary to natural laws. We have therefore endeavored to demonstrate scientifically that such an occurrence has a host of natural facts to support its credibility, and scripturally that there must be other means of propagating the human species. Eve appears to have been produced from Adam, by the process known as fission, or division; a method of increase which prevails largely among the lower animals and plants.

If carnal knowledge was the occasion of the Fall of man, and is still the occasion of more sin and wickedness, than any other fact of nature, then we conclude, that such was not God's will, but that the earth might have been peopled with a godlike race of men (*isoaggeloi*) equal to the angels, quite apart from carnal generation. This fact being deduced we cannot but look with horror at the suggestion that the human body of Our Blessed Lord was produced by carnal generation, although we know that there are many in the visible church to-day who, believing in the pre-existence of Christ and therefore in His Divinity, yet suppose—as many did during the earthly lifetime of our Lord—that he was the son of Joseph, according to the flesh (Luke iii. 23); but the Scriptures are very clear in pointing out that the human body of our Lord, was born of a virgin, in agreement with the prophesy of Isaiah—"Behold [*the VIRGIN SHALL CONCEIVE*] and bear a son, and they shall call his name Emanuel, which is being interpreted, 'God with us.' " It has been asked, if this belief is correct, that Jesus was the Son of God, even in regard to his human body, why the genealogies should be necessary, as given by Matthew and Luke.

The Messianic prophecies show us the necessity for this, when we consider that the Messiah must be shown to be the son of David (Matt. xxii. 42) in order to establish his claim to Messiahship. Joseph having accepted Mary as his wife, and adopted Jesus as though he were his own son, this adoption would entitle Jesus to reckon Joseph's genealogy which Matthew accordingly gives at the very commencement of his Gospel. It is clear that this is really [*JOSEPH'S GENEALOGY*,] because Matthew uses the phrase "Jacob begat (*egennēse*) Joseph," showing that Jacob was *really* his father. But if Jacob was Joseph's father, Joseph could not have been "the son of Heli," as given by Luke (iii. 24). So that we may understand that Luke really gives us [*THE GENEALOGY OF MARY*;] Joseph being here styled (the son) of Heli (Eli)

by marriage, or as we should say "son-in-law." By a comparison of the two tables, we see that Joseph was descended from Solomon, but Mary, from Nathan. Now the promise was *unconditional* that the great King of Israel should come of David's line, "The Lord hath sworn in truth unto David, he will not turn from him: Of the fruit of thy body will I set upon thy throne," but as far as his successors on the throne were concerned, the promise was conditional upon their keeping God's covenant and testimony (Psalm cxxxiii. 11, 12), for of Solomon, God said, "Moreover, I will establish his kingdom, forever, *if* he will be constant to do my statutes and my judgements, as at this day." I. Chron. xxviii. 7. But we know that Solomon failed, and God rent the kingdom from him; giving only one tribe to his son Rehoboam (I. Chron. xi. 9-13) and completely removed the crown of Judah from the Solomonic line, in the person of Zedekiah, according to the prophecy of Ezekiel (xxi. 25-27) "Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he shall come whose right it is and I will give it him." The hitherto exalted line of Solomon was debased, and the hitherto obscure line of Nathan, exalted, to become the progenitor of the Lord of Glory. So that the Solomonic line being rejected and Joseph being of that line, according to the Scriptures, if the Messiah had been born of him, the prophecies would not have been fulfilled.

To those who are living the regenerate life, there is something repugnant in the thought of the body of our Lord being produced by carnal generation, and it seems much more in agreement with his own teaching in Matt. xix. 11, 12, and that of St. Paul in II. Cor. vii. 1, that Christ was emphatically the "Seed of the Woman" independent of the agency of man, and we conclude, therefore, that we ought not to withhold our belief in the

immaculate conception, either on scientific or on Scriptural grounds.

NOTE. The forgoing article was called out through an article in the January number of BIBLE REVIEW, entitled "The Christian Religion." Our learned friend has, of course, a full right to his opinions. We do not feel like criticising, but will leave our readers to decide for themselves. We will say this, however, that the quotation from Isaiah, namely, "Behold, a virgin shall conceive," is translated by Rabbi Leeser, a translator of the Hebrew Bible, as follows: "Behold, this young woman shall conceive," and he says in a foot note, that the Hebrew word translated *virgin* "does not necessarily signify *virgin*, but a young marriageable woman in general." In the Revised Version of the Bible the word *virgin* is translated *maiden*. [Ed.]

THE TWO ROOMS.

"Where does the clerk of the weather store
The days that are sunny and fair?"

"In your soul is a room with a shining door,
And all of those days are there."

"And where does the clerk of the weather keep
The days that are dreary and blue?"

"In a second room in your soul they sleep,
And you have the keys of the two."

"And why are my days so often, I pray,
Filled full of the clouds and gloom?"

"Because you forgot at the break of day
And opened the dreary room."

—From *St. Nicholas*.

THE WELSH LADY SEER.

HER CONVERSION AND MISSION.

VISIONS OF LIGHTS.

By Beriah G. Evans.

The lady revivalist of Merionethshire, Mrs. Jones, is the most original personality that has yet appeared in connection with the Welsh Revival. Within a fortnight she doubled the church membership in her district, and only three adults remained unenrolled. Her husband, after thirty-eight years of married life, was among her earliest converts.

The neighborhood of Mrs. Jones' home, midway between Barmouth and Harlech, had a bad reputation for drunkenness, blasphemy, and Sunday desecration. To-day these have disappeared as if by magic. How has it been done? Practically by the mission of a peasant woman, of ordinary attainments, with no special gift of oratory, who up to two months ago had never spoken in public. I paid a visit to the neighborhood, and think readers of *THE CHRISTIAN WORLD* will be glad to have first-hand information as to Mrs. Jones and her work. The most astounding phenomena—astounding is the only possible adjective—are said to have manifested themselves in connection with Mrs. Jones. The phenomena are attested not merely by her own statements, but by statements of people who are not of a kind to be easily deluded by a lively and excitable imagination.

Let me state some of the facts, to the reality of which any public man in the neighborhood will testify, before bearing my personal witness. Signs in the heavens and portents on the earth have startled observers. It is "said" that Mrs. Jones has her special star, never seen before she commenced her mission. Dazzling flashes from the evening sky direct her to the places in which she is to minister. As she journeys—on foot, in a car or by train—she is accompanied by a mysterious protecting light. She will not leave her house to fulfil an engagement till "the lights" appear. I have seen an unbeliever in these portents shivering as with ague when they approached him. I have conversed with a minister, physically and intellect-

usually robust, who has been confined to his bed for several days after seeing for himself these strange sights. Mrs. Jones' child, a bright girl of twelve, speaks of them familiarly and without fear. A popular minister, however, one of the best known public men in Wales, though possessing the opportunity to see these phenomena, intentionally avoids doing so. "I know they appear," he told me, "no man can doubt that. But I would rather not see them."

Mrs. Jones herself emphatically disclaims the possession of any supernatural powers. All she claims is that she has been born into the new life, that her convictions are honest, her intentions are pure, that she has received her mission direct from heaven, and that she acts under the guidance of the Holy Spirit in all that she does. All that she has said and done so far harmonizes with her claim to direct leading by the Spirit. As she prays her upturned face is literally transfigured. If you know Mrs. Jones' history, as I have learnt it, you will not for a moment doubt the complete effacement of her self-will.

Some of the parts of her life in the last two years are too sacred to be set out in cold print, but take the following:—

Having lost by death her nearest and dearest she was inclined to "curse God and die." Her faith grew cold. Then a chance reading of Sheldon's "In His Steps" brought about a complete revulsion.

"I determined," she told me, "that, so far as in me lay, I would walk evermore 'in His steps.' I longed to be the means of bringing my husband to Christ. For seventeen years my example had shown him the hollowness of a mere profession of religion; and my heart yearned to be permitted to undo the wrong I had thus done him. I prayed that I might convert all around me in my daily life, my relatives, friends, and neighbors. I did not then ask for more than that."

On my arising to leave on the occasion of my visit she said:

"You had better wait that you may see the Light for yourself. It would be a pity for you to go back without seeing it."

And the manner of her saying it impressed one with the fact that the presence of this mysterious light has now become so essential a part of her life as to be to her and to the members of her family a mere matter of commonplace, like any domestic habit.

Besides myself there were present Rev. Roger Williams, Congregational minister, Dyffryn; Rev. Llewelyn Morgan, Congregational minister, Harlech; Mr. Jones, of Tal'arnau; and Mrs. Jones herself.

Shortly after six o'clock, it being now dark, Mrs Jones, ready dressed for the meeting, went outside, returning promptly with the remark:

"We cannot start yet. The light has not come."

Five minutes later she again went out, returning immediately to say:

"Now we can go. The light has come!"

Having passed the railway level crossing without seeing anything, we were told to wait, and watch the southern sky—and even as she spoke, there, apparently a couple of miles away, between us and the hills, flashed a brilliant white light in the form of an enormous star, but emitting from its surface dazzling sparklets like flashing rays from a diamond. Though the sight was what we had longed for, and traveled far to see, it sent an eerie feeling creeping down the spine. A solitary doubter suggested it was the headlight of a train, but when a train actually rushed by the difference was immediately seen. The light disappeared and reappeared, circling the valley in the direction to which we were bound.

"Come!" said Mrs. Jones, "Let us go. It is all right. We shall have a good meeting." And we did.

Later I saw three brilliant rays of dazzling white light strike across the road from the mountain to the sea, and afterwards a blood-red light, apparently within a foot of the ground, seemed to be in the centre of the village street. I discovered that none of my companions but Mrs. Jones herself had seen either the white or the red light, and she had kept silence till I mentioned what I had seen.

She this week goes much further afield than before, Bala, Festiniog and other large centres calling for her—and she has consented against her wish, but in obedience to what she deems to be the guiding spirit of her life.

[Believing our correspondent to be a competent observer, we give his sketch as above, in order that our readers may have first-hand information as to the various phases of the Welsh Revival. Such phenomena as he describes have, of course, been heard of before in connection with similar movements, but no adequate explanation has been forthcoming.—Editor of *Christian World*.]

We publish this clipping from THE CHRISTIAN WORLD, sent to us from England by a friend, as there are several points in it that are very suggestive. We read in Isaiah these words: "Lord, thy hand is lifted up, yet they see not; but they shall see thy zeal for the people, and be ashamed." Many of the

prophecies seem to point to a time when the majority of the people will reach a point in their belief when they will say in their hearts, "God does not see, nor does he interfere with the affairs of men. God has left the earth to us for us to do as we please," and many even among the church leaders are saying, "There is no God beyond the creative forces in nature," but all through the prophecies emphatic statements are made that they shall know that God rules over the affairs of men, and when the time comes that they shall know, then there will be manifestations of God that will make the perverse skeptic, the Christian (?) infidel afraid. It is rather significant to note that the minister who saw the manifestations described in the clipping, was obviously so terrified, that he went home sick; although the article does not state that his sickness was caused from terror. We read of one minister who acknowledged that he believed in the manifestations, but he said that he had not seen them and that he did not want to see them, but the word of God is, "They shall see, and be ashamed."

The Christian religion has come to a condition that it will require nothing short of a wonderful manifestation of God among men to lift it out of its present error and infidelity. This has arisen from the fact that the minds that are most materialistic and skeptical are so because they live mostly in the senses, and they who live mostly in the physical senses can memorize verbatim most readily. These are our learned men who become the professors of our colleges. These are the men who have the training of our ministers, therefore the ministry has become simply a profession. We do not say that there are not many good, honest, Christian ministers, but we do believe that the leading ministers are the strongest infidels of any class of men now in the world. The ministers who are truly devout Christian souls seldom obtain a very high position. This condition has led the church into materialism and doubt. The clergy have checked the religious devotion of the people, teaching them not to be too

devout; that it is enough to deal honestly, pay their rents and support the church, and that too much zeal leads to fanaticism *et cetera*. Well, God has promised that the people shall know and that their teachers shall be ashamed, and has the time come when this has begun?

When we look out into the astral—and especially has this been true the last few days—it seems as if we saw the light of the Spirit and felt the mind of the Spirit, which seems to verify the words of the prophet, “Lord, thy hand is lifted up, yet they see not: but they shall see,” for the time has come when there will be wonderful manifestations of the power of God on earth. Then let the wise (?) men of our day explain away the phenomena of God’s manifestations, and suffer the consequences.

The following letter is one of a number of letters written to the editor of “The Daily News,” a London paper.

“Sir,—I hope no one will think, from the way in which my name is referred to in the otherwise most admirable letter from Mr. Joseph Taylor, that I ascribed the lights in Wales to Divine agency. Mr. William Clark (also in your issue of the 16th) deprecates dragging in the supernatural, “as it brings Omnipotence down to the level of a wonder-worker with an audience of one or two.” Many inventions, which to-day are among the commonplaces of life, were at the outset ascribed to the Evil One because it would be profane to ascribe them to the Divinity, but we now know that there is not such a dearth of alternatives.

Ten years ago the transformation of radium would have been called either impossible or supernatural, simply because it seemed to contradict what we thought we knew as to natural law. I believe that the possibilities of nature are far greater than many people imagine, and that nothing that really happens can rightly be called supernatural.

I wish to point out also that it is not sufficient, in order to get rid of an inconvenient fact, to call it subjective; for here we have an instance of an appearance being seen by several persons, and not seen by others. If the latter circumstance leads us to call it subjective, the concurrent testimony of those who saw it, forces us to regard it as none the less real, although of a different order to those sights which can be seen by anyone.—Yours, etc., John B. Shipley. Finchley, Feb. 16.”

We quote this letter to show the feeling that exists among the people in regard to these manifestations, and this letter shows how people fear lest the infidel minister should think them too credulous. But when the time comes—whether it is now or not remains to be seen—that God's hand will be lifted up and he will make the people know, then, as the prophet said again, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." It is a remarkable fact that this revival is reaching the lower classes, the mechanic and the laborer, and quite a significant fact is manifested, as will be seen in the following clipping:

"Some of the prayers offered up by young people, domestic servants and people of that class, impress you for their exalted ideas and the beautiful imagery which one would have thought quite beyond the conception of some of the supplicants. I heard a young girl pray in the presence of 2,000 people, and the way she dealt with the doctrine of the sovereignty of Christ, the apt interweaving of Scriptural references, and the lines from our national hymnologists, interspersed with her own original phrases in the purest idiomatic classical Welsh, would have done credit to the most scholarly theologian of the Welsh pulpit."

Another noticeable fact is that the most illiterate classes, when under the influence of the power of the Spirit will use the very best language, one professor speaks of the language used by the illiterate as "the most chaste and classic Welsh," which causes great wonder on the part of the people. But perhaps some day they will know that some of these Welsh peasants were, in a former incarnation, members of royal families, or clergymen of good education, but ignorant of true, divine principles, who, after having been made to know through poverty that which they did not know while living in wealth, find mercy with God; and as the soul once educated never forgets the essence of its learning, so when the soul is awakened and takes possession of the body through the power of the Spirit, it—as the prophet said—will speak with the tongue of the learned (Isa. 1. 4).

We shall await and watch with interest the progress of the manifestation of the power of God among men, knowing that the time will come, and believing that the time is upon us, when the world shall know that there is a God that is not afar off, but who rules in the affairs of men.

“The materialist says that apart from a material brain intelligence cannot exist. But intelligence must have existed prior to the material brain, because it was that which evolved the brain in the first place. Intelligence is always prior, and matter is its mode of manifestation on this plane. If this were not so, how could the intelligence involved in the seed ever accrete the matter that constitutes the visible plant. And man must always go to invisible intelligence for all things that he desires to type in visible matter. Matter void of life and intelligence cannot be.”

“Calm soul of all things! make it mine
To feel amid the city's jar
That there abides a peace of thine
Man did not make, and cannot mar.

“The will to neither strive nor cry,
The power to feel with others, give!
Calm, calm me more! nor let me die
Before I have begun to live.”

THE REVEALED WAY.

By Angelo.

“Behold ! I show you a mystery.” Life is an unceasing question. Death, the answer which solveth many problems.

There be those who answer, and yet knoweth not Death, and yet Death ever goeth before rebirth, and Life is not Life till Death entereth therein.

Death teareth mother from child, and yet Love and Death are twin sisters.

Look within the crucible of Nature and thou shalt find that which turneth all metals into gold : where the Fire is, there is also the Light.

Let him who is wise ponder these things in stillness ; then let him walk out alone upon the Path, for he shall find the Sacred Place wherein Life and Death meet, and the All-Wise shall be his counsellor, yea, even his Sure Refuge.

But a massive gate shall he behold right in his path, yet lo ! at his resolute thrust, it shall dissolve into the texture of grey shadows, passing dreams, and the traveller shalt henceforth be the Victor, and shall pass even in solitude into His Eternal Kingdom.

“He that hath ears to hear, let him hear.”

Love shows itself such a marvel—such a succession of marvels—that one must feel he has chosen a worthy guide in choosing Love. One need not look for a more wonderful guide, nor for one with more resources. What a power it has to make the impossible possible, and to work miracles will be revealed to the one who dares to rely upon it.”

OVERCOMING.

By Abijah.

We hear so much these days of the "strenuous life." But what life is more strenuous than that of the true Christian? Let us leave out of our minds for a moment, what we behold as Christianity to-day and look back to the New Testament and early Christian writings and we will find that the spirit that animated them is quite different from the spirit of the church of our day. The church of to-day and the clergy itself knows very little of what it means to be a Christian. It has belied the Christian teachings down to this: Live a moral life and when you die, you will come out all right," which is good so far as it goes; but Jesus came into the world to teach men something far beyond that.

We have grown too intellectual to entertain any longer the limited ideas of heaven and hell of our forefathers, but what does that profit us, if we have lost sight of the supreme object for which the Christian religion was inaugurated?

It takes but little Bible reading to perceive that the Christian is one who has set out to reach a great goal, that he has a definite object in view and that in order to accomplish his purpose it costs him all of what can be summed up in what men call life. This supreme goal is, as Paul puts it, "to attain unto the resurrection from the dead," i. e., to attain unto a consciousness, or to live from the spirit that is not subject to this corruptible earth-spirit from which men live.

To overcome, then, means to succeed in drawing one's life from the fountain of the incorruptible spirit of God, and when that is accomplished the old mortal earth-spirit can no longer hold sway in one's organism.

The expulsion of the vital, Sexual fluids from the body is a mark of the dominancy of the earth-spirit of corruption. For

this reason we have so persistently called attention to the necessity of the conservation of all the seed generated in the body. But many have made the mistake in thinking that the "overcoming" consists in the conservation of the seed. That is putting the cart before the horse. The loss of the sexual fluid is not sin itself, but is the result of sin. Sin consists in holding a consciousness that is separate from the consciousness of the God of the whole universe—whole universe, because the consciousness that carries on this work of fleshly births and deaths is not the God, or power who controls the *whole* universe. When we attain unto a conscious unity with the God of the whole universe, we will be free from sin and therefore free from its results, free from the spirit of corruption and death. We will then have accomplished the Christian's "overcoming" or, as Paul says, will have attained unto the resurrection from the dead. It is evident that all who pass out of their physical bodies not having overcome the spirit of the mundane that brought them into this flesh and blood condition are still subject to the earth-spirit. One does not attain unto immortality, simply by the dissolution of the physical body, no matter how good a moral life he may lead, nor how zealous a church member he may be.

The most important question for each, then, is, "How shall I overcome?" or as the Apostle was asked by one, "What shall I do to be saved?" The reply was, "Believe on (or unto) the Lord Jesus Christ and thou shalt be saved," for as Peter, when filled with the Holy Spirit said, "There is none other name under heaven given among men, whereby we must be saved."

Let us then learn what this name is, for he that overcometh has this name written within.

The name Jesus, is the Greek form for the Hebrew, *Jeshua* or *Joshua* which is an abbreviation of *Yahvah Shuah* and means whose help or salvation is Yahveh. So no one can believe in Jesus without believing in Yahveh, whose name, or nature,

Jesus bore, and as he said he came to reveal and to establish it among his disciples.

The Hebrew Scriptures clearly enunciate the character of that glorious and fearful name of Yahveh—fearful, because there is nothing in the mundane spirit that can withstand its power or exist contrary to its will. In that name there is no evil, nor any unrighteousness. Our only hope and a glorious hope it is, is to believe on that name. To believe on it, or as the original has it, to believe into the name of Jesus, is to accept and to incorporate the qualities of the nature of Yahveh within our own nature. Then our righteousness will not be our self-righteousness, but it will be the righteousness of Yahveh and no weapon formed against us shall prosper. In taking this name, we should be careful. We are laying hold of a power that means our complete salvation or utter destruction. We are dealing with a power that is far more dreadful to the soul than the highest explosives of modern warfare are to the physical body. It is in our power to misuse, misdirect or neglect the name of Yahveh, but He will not tolerate it long, “For Yahveh will not hold him guiltless that taketh His name in vain.” These days are full of glorious opportunities, whereby we may learn how to become expressers of his name. As we muse and ponder over the nature of Yahveh, we see that the only thing we can do is to prepare Him room, to prepare Him the all controlling place within our hearts and confidently to act from the impulse that comes from His presence, little though it may be at first, and when any malignant thoughts, anxieties or cares arise that would crowd Him out, drop them; for by quietly waiting before Him, he will manifest Himself unto us. “He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name.”

VALLEYS AND MOUNTAINS.

By Rev. Basil Stephanoff.

I have mentally traveled through many valleys and mountains. There I reviewed the experiences of my life, as well as the experiences of some of the prophets, and saints. In these experiences I learned many grand lessons and will give them to those who are traveling from this world to the world to come—from materiality and sensuality, to spirituality and divine realization.

Let us now see what we can learn from the signification of these two words—"mountain" and "valley." A valley implies depression, a mountain implies elevation. It takes two mountains to make a valley, and two valleys to make a mountain. Valleys and mountains signify days and nights of spiritual progression. The mountains are days: the valleys are nights. Mountains are positive; valleys are negative. The days and nights are equally valuable for spiritual as well as material growth.

The path in which the sons and daughters of God are traveling, is by no means smooth or flowery. From the cradle to the grave there is no rest, but a constant fight—a fight against sin, flesh, and worldly desires; hence come the following five degrees that we have to pass through—the cross, the crucifixion, the burial, the resurrection, and the ascension; all of these degrees are symbols of attainments. There is no mount of Olives without the valley of Gethsemane, no elevation without humility, no crown without its cross. He who reaches the heights of illumination and perfection must pass through fiery trials—the valley of suffering, of persecution; the valley of the loss of worldly things, of reputa-

tion, and of honors; the valley that is watered not only with tears, but with blood.

We receive many benefits while in this valley, for forces are generated that carry our souls to the mount of Transfiguration. We are not alone while in the valley; the angels are our ministering spirits, we have the grace of God to help us until we attain to his likeness; and we constantly hear the still small voice: "Fear not I am with you."—"My grace is sufficient for thee."—"Do not despair because the valley is deep, for the deepest valley lies at the foot of the highest mountains." The valley of the shadow of death lies between the mount of Transfiguration and the mount of God. St. Paul well has said: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and the church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant."

The valley produces a rich harvest, but the mountain top, never. The complete surrender of ourselves to God is in the deepest crypt of the valley of prayer and communion with God. This valley is at the base of the mountain of realization.

Fear not, my beloved, do not be discouraged, be strong; for each must work out his own salvation; no one else can do it for him; every man reaps what he sows; therefore, "let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."

The man of sorrows did not win his great victory on the cross, it was won on Gethsemane, the valley of prayer, where he

prayed, "Not my will, but thine, be done." The conquest of self, sin, sickness, and death, never takes place on the mountain top, but always in the valley: the deeper the valley the greater the conquest. From the valley one can see the divine radiance of the upper realm. In the daylight one cannot see the stars from the mountain top, but in the deep valley they can be seen like diamonds glittering in the sky. From the depths of our soul, and from there only, can we see the sparkling stars of Divinity, leading us to the mountain top of his glory.

Do not envy mountain-top people who boast all the time, they are fruitless. "Faith without works is dead." The valleys are schools for spiritual development. When we have gained the victory, salvation is ours. The song of victory will be sung with such rapture as no tongue can describe. Then let us take pleasure in the valley of prayer, of fasting, of consecration, and of purity. Let us not shrink from the valley; for the baptism of fire never comes on the mountain top of selfishness, but in the valley of humility. Here, the great reconciliation with God takes place; here, we are born again; here, we receive our sorship; here, we can say in truth, "Our Father;" here, we become one with the Father; and here, Christ comes to help us "fight the good fight of faith."

We must lose life before we find it. A life is not worth much that has not gone through the valley of discipline and spiritual development.

The inner life that is lived,—the life of reading, thought, purpose, aspiration and prayer,—dominates and determines the outer life and creates it. And when one feels helplessly drifting, at the mercy of events, his only safety lies in a more positive and abounding energy, in deeper purpose and a firmer grasp on his intellectual life, a higher and diviner trend to his thoughts, and a closer clinging to the divine promises.—Maeterlinck.

A WORD OF WARNING, OR THE PRINCE OF THIS WORLD.

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Eph. vi. 11-13.

For then shall be great tribulation, such as was not since the beginning of the world until this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Matt. xxiv. 21, 22. (John xiv. 30; xvi. 11; Eph. ii. 2.)

It has not been our purpose in times past to give out things that would intimidate our readers: we would rather give them assurances that will make them strong and wise. However, as we are now entering upon a time of trial, such as never was, it becomes necessary that all should know something of the adversaries that they are called to deal with.

The time was when the Lord's people who simply believed in the Lord Jesus and who lived in the spirit of devotion, without any desire for knowledge, were protected by the angel of the Lord, but the time has now come when this condition is past. No longer can anyone rest in the mere spirit of devotion. The word has now gone forth: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of

4." All others will be necessitated to pass over the river of

to come up again in another incarnation.

to the overcomers exclusively, and we know

that all men and women who begin to live the regenerate life and who desire to know the truth, that the truth may make them free from the law of sin and death, are accounted in insurrection against the prince of this world; and the adversaries from within themselves and from without, will begin at once to use all their powers to mislead, drag down, and bind them in the old order of things, or to misguide them and lead them into certain organizations, that the evil ones are now forming in the world under false representations, so that they may receive the mark of the beast or animal desires, and once they have received this mark, it is very difficult for them to eradicate it from their foreheads, or to free themselves from its power.

When the angel, the messenger, of the Lord came to John with that wonderful revelation concerning the closing period of the history of this age, one of the strongest messages was, "He has overcome, *et cetera*." This message was delivered to each of the seven churches, or seven vital centers of his people. Overcomes what? Of course, first, himself; but remember, in overcoming self we also must overcome the world. Jesus said, "Be of good cheer; I have overcome the world." Again he said, "The prince of this world cometh, and hath nothing in me," which emphatically implied that because there was nothing in him that belonged to or responded to the prince, or the ruling spirit of this world, therefore it could not touch him, for he had overcome the world.

They who would overcome must meet and conquer all the adversaries that are now striving to organize the whole human family into a body which is to try to hold the possession of the world against the incoming of God's people and his angels, but before bringing to light what we have to say on this subject, we wish to forearm our readers with the knowledge that, if your mind is pure and your eye is single, having but one desire, to know, in order that you may do the will of God, and are faithfully following the highest and best that is given you, you are perfectly safe and will always be protected from these evil powers. In fact, unless there is something within yourself that desires that

which these powers represent, they have no power over you.

When the spirit of the Lord called us apart from the world in 1874, we were led to go into the mountains in Sullivan County, Pennsylvania, where a little company gathered, to be led and instructed by the Spirit. It was while there that the Lord came to us and called us to this work, and while there we were instructed in the laws governing spirit manifestation, and in the laws governing the workings of these wicked spirits, or elementals, upon the minds and hearts of the people. After we were thoroughly instructed in these and many other things, we went down from the mountain and lived in Philadelphia, but virtually in seclusion, for fourteen years, during which time we investigated the phenomena of spiritualism and all occult and invisible manifestations in every possible form that we could obtain access to, and while we know that among the spiritualists there are many good, honest, earnest people, yet we know too that so far as they are led by these invisible intelligences, they are deceived, misled and are gradually but surely being dragged down, and we can corroborate the experiences given below of one who was entrapped into yielding just the hand at first to be controlled, but with it, of course, his sympathy.

We quote the following from a tract, OLD THEOLOGY QUARTERLY, published by the Watch Tower Bible & Tract Society, Allegheny, Pa. The editor of the tract is probably the author of it, and he has circulated it very extensively as a warning to the people, and we believe that it is a timely warning. While there are many things which he believes, that we do not believe, relative to the manifestation of spirit, yet he is doing an immense amount of good. He is disposed to ally thought transference, mind reading, *et cetera*, to the work of demons, yet we know that these are powers natural to all people and may be developed. We do not think he would be willing to say that the Lord Jesus was dealing with spirits or demons when he was able to read the thoughts of the people around

him. However, we will not elaborate the subject here, but will quote this experience, which it seems the editor of the OLD THEOLOGY QUARTERLY has taken from an exchange.

I was induced to yield my hand to be controlled by a spirit, in consequence of reading what Mr. Stead wrote in the *Review of Reviews* about Spirit-Writing. Thus was the first step taken on this forbidden yet fascinating course. I look back on that first step and remember that I never uttered, in the perplexity that filled my mind, a prayer to God. I should have at once sought the guidance of God. Before I thought of so doing, I was seized with the desire to seek this newly-found source of help. I fear much I am not alone in being foolishly misguided by the perusal of spiritualistic literature which is now being circulated far and wide in England.

The spirit that came and offered me his aid forbade my praying to God, assigning as a reason *that I was now under special heavenly guidance superseding the need of prayer, and that my heavenly inheritance was sure.* That was strange counsel, and it was still stranger that I should have for one moment harbored it; but harbor it I did.

But, in addition, this messenger of Satan forbade my study of the Scriptures, for I had lately commenced a methodical reading thereof. The reason for this on the part of my evil counsellor was that the work I was now under so strong an obligation to execute, was so urgent that no time could be spared for other mental occupation.

Under the pretense of aiding me I was now "interviewed" by other spirits, who declared themselves to be the spirits of departed mortals. One assumed the character of what I might call *ultra piety*, and warned me from coming into association with and under the influence of a certain minister of the Gospel, residing in the neighborhood—one who would certainly have counselled me in my perplexed state of mind with wisdom—but against him my "interviewer" uttered base slanders. This spirit hindered me greatly by making long discourses

OF AN IRRELEVANT CHARACTER.

Another spirit declared himself to be the former English ambassador to the nation of these persecuted Christians concerning whose distressing condition my heart was bleeding; and in language befitting a statesman he related his remarkable experience in the executing of his ambassadorial office. Then he desired my work to take a form which subsequently found to be the worst under the circumstances, and that I should communi-

cate it to an important public functionary. This was so opposed to my judgment that I could not yield assent to it.

After this the first spirit that came to me under the garb of a guardian angel declared that the spirit of my beloved mother had been permitted to visit me for a few minutes, and that she entreated me to transmit a message to a relative residing abroad, and that, though I was ignorant of the purport of this message, she would herself guide my pen in writing it down. I took the pen in my hand, holding it loosely for her to guide it. A strong wish came upon me to see my mother's form. Then, to my great astonishment, her portrait was instantaneously and with consummate skill, drawn on the paper before me. I now watched with breathless interest the writing of the message. It was traced in her well known (to me) hand writing. Only two words were written, but they were written three times. The words written with tremulous haste and urgency were SAVE SOULS, and with a quick movement the pen was made to drop.

Such a message from such a source smote my heart with its deep solemnity. But I could not bring myself to send the message. I felt it would be wrong to send it. The relative for whom it was intended was already engaged in Christian mission work, and somehow, I shrank from bringing on his mind the influence of a message from whence I hardly knew. I felt a total disinclination for any further communications from spirits, and I determined to receive no more from so dubious a source. But I was not to be so easily disentangled from this net into which in an evil moment I had deliberately placed my feet.

THE SPIRITS BETRAY THEIR EVIL INTENTION.

In disgust, and as if to take a plunge out of the vortex into which I had been stealthily drawn, I threw into the fire the portrait of my mother and all the spirit-writing. I would not believe that the spirit of that dear Christian—my mother—was wandering on this earth in company with others who gave me such disastrous counsels, and failed in their promise to strengthen and aid me. I even came to the conclusion that these spirits had attempted an impersonation of that departed saint, and had written that solemn message in order to induce me to believe in their celestial character and the sanctity of their intentions, that I might be induced to follow their perilous injunctions.

To justify their proceedings they were apt in misquoting Scripture. There was a terrible mystery in this, and it filled me with dire forebodings. I then said to myself, half aloud, "Can it be possible that there are evil spirits who have power to communicate with mortals and deceive them?"

A spirit answered "Yes," and added that *they* themselves would now act evilly towards me and that I was in their power to be punished, since I had sought to obtain knowledge forbidden to mortals.

With this startling declaration they changed their character and conduct to me.

I now believed that I had committed a sin in consulting them; but it was done in ignorance (it was a culpable ignorance, nevertheless) and with innocent intent. Surely I could trust in divine mercy to pardon me.

But the spirit answered my thought by declaring that the Divine mercy should not reach me, but that he would accuse me before the Recording Angel of this deadly sin—intercourse with spirits,— and would call for immediate judgment!

Let it be remembered that these very spirits by their lying deception had induced me to cease from prayer and the study of Scripture, and had declared that my heavenly inheritance was sure. They left me to execute their threat.

A REMARKABLE VISION.

Soon after this a remarkable vision appeared by the permitted instrumentality of these tormentors. One night the wall at the end of my room seemed to vanish, and a large open space appeared. At one side was a dais with steps which appeared to lead up to an exalted throne, half hidden by clouds. Before the dais a number of celestial beings stood in a semi-circle, and, apart from the rest, at the foot of the dais was a terrible form. This I knew to be the prince of darkness, and I instinctively felt he was there as my accuser, and I seemed to have no advocate. This terrible vision at first seemed a confirmation of the spirit's threat, yet there was one essential difference. It was not, as they said, an avenging angel, but Satan, who accused me. I wanted to reflect on this vision and the new conditions environing me, but spirit voices continually interrupted me, so that I could neither think nor pray, but only to repeat to myself some such words as "O Lord, in Thee have I trusted; let me never be confounded."

I could not stop their verbal communications, their *small* but intensely clear voices followed me everywhere.

The spirits told me that the torments of hell, in which I had not believed, awaited me, and that in the internal fires of the earth, souls were in torment; and that the intensity of the punishment was proportioned to the guilt of the offender. They declared that I should know by experience the reality of eternal punishment that very night. The fact that I was still in

mortal flesh would not impede them; there appeared to be some truth in their threat that they could cause death—or rather, the cessation of mortal existence, for they gave me an immediate and startling demonstration of their power in causing violent spasms and palpitations of the heart, while I was quite calm in mind. Indeed my imperturbable calmness caused them to remark that I was one of the bravest of mortals, but they would yet overcome me with greater terrors. But I ultimately found that they possessed no supreme power over the “King of Terrors.” They then left me, and in the darkness and silence of the night I waited, expectantly, believing that a terrible ordeal awaited me, for I knew that my enemies were powerful and malignant.

The wall of my room again seemed to disappear, and I was conscious that a spirit had entered and touched me, and a voice declared that he who had entered was an administrator of justice in the infernal regions. He demanded of me if I knew

WHY HE HAD BEEN SUMMONED TO ME.

I replied that I only knew that my enemies accused me, and that if he was the servant of God I desired him to tell me what was the will of God that I should now do, for I desired only to know and do that will.

He answered in some such words as these; “You are free; you cannot come within my province. I only punish those who will not obey God, and now I leave you.”

I was inexpressibly thankful to be delivered from such threatening peril, and that a powerful spirit had acknowledged that Divine Power overruled in hell, and that he acted in subservience to it.

All these spiritualistic manifestations were far from being the phantasmagoria of dream or fancy—they too evidently belonged to the stern and abiding realities of life. They were manifestations of that great, and potent, and eternal realm of spiritual power which mortal vision may not yet behold. Throughout this ordeal I was calm, and possessed that intensification of consciousness that is aroused by tragic circumstances.

I resolved that as I had encountered these unique and tragic conditions not from personal needs or seeking personal aims, that the result of this experience should also have a wider range of influence.

I had more to learn and to endure. I was even to learn that my deliverance from the power of demons, like my faith, was of an imperfect character.

SATAN'S SCHEME FOR THE SUBVERSION OF CHRISTENDOM.

The remainder of the night I passed in peace. In the morning I recommenced the study of the Holy Scriptures; it became to me the most important concern of my life.

But to my great distress the evil spirits immediately returned to me with ceaseless interruptions to prevent my study. They determined to keep me from a knowledge of a full deliverance.

They compelled me to listen to an account of an insurrection on earth against Divine power which they had long been planning, but which was ere long to be carried out. They asserted that their mighty potentate and chief had obtained the viceroyalty of earth, that he was the prince of this world, and that he would subjugate it as it never yet had been subjugated to his control, and that he would raise a storm of persecution against the followers of Christ. There was, in fact, to be a new putting forth of hellish influence upon the earth.

I was compelled to hear from these spirits the unfolding of their diabolical scheme. They brought many proofs to substantiate the fact that their power on earth was already greatly increased and was increasing. The prospects, therefore, that seemed in store for the world overwhelmed me with dismay. They asserted that their great potentate—the god of this world—had so subverted Christendom that at least the great ecclesiastical systems known as the Roman, Greek, and Anglican churches would more entirely be subservient to him. I was inclined to disbelieve their statements, I wished that they could have been disproved, but facts appeared to corroborate them. I then for the first time observed that the Church of Rome was gaining great power, and as for the Greek Church in Russia, it was then inflicting terrible persecutions on the true followers of Christ—Christians—who would not practice idolatry.

It was now made apparent to me that these spirits who had hypocritically proffered their aid for the persecuted Christians had themselves instigated idolatrous Churchmen to persecute them. I gathered further that the servants of the great potentate of darkness had sown error and discord freely, in the other churches in Christendom and that these would advance in error and distance from God; that they had power to distract the attention and to deaden the perceptions of men who otherwise would

ARREST THE PROGRESS OF EVIL.

The spirits then spoke with sardonic triumph of their school of materialistic philosophy and their teaching on Cosmogony as opposing that of the book of Genesis—a system that modern science has found so acceptable as appearing to fit in with what

the bowels of the earth have displayed, but which entirely leaves out of its thoughts the operation of God's hand in judgment at the fall of man, when not only was man morally and physically ruined, but that which was once pronounced "very good" fell with the first man, so that the "whole creation"—material and immaterial—groans for deliverance.

A spirit calling himself Lord Beaconsfield declared that he would aid me by dictating a work of fiction that should surpass all his earthly efforts and would produce a small fortune for me, and that I should thus obtain the reputation of being a great genius by simply acting as his amanuensis, and he added the more alluring temptation to me—that the spirits could and would confer on me such knowledge and power that I myself should be considered by the world as a brilliant writer, and

WIN FAME AND FORTUNE.

Perhaps his offer has been made to and been accepted by some of our present writers of brilliant but pernicious fiction, especially those who have popularized and dignified Satan himself; some of whom I know are students of *Occultism*.

One spirit professed to be the originator of such systems as Theosophy and Gnosticism. They had previously declared that "thought-reading" was under their domination and affected by them. I gathered, generally, though it was not very clearly expressed, that mesmerism and hypnotism were likewise agencies in their hands.

I learned, too, that in the world's pleasures Satan had set snares of almost infinite variety in order to keep men apart from God. Some persons he could degrade to the gross sins of the flesh, others of a more lofty and aspiring nature he could uplift by theosophy into a region of high and vain imagination.

I am aware that all this and much more I might write of what I gathered from the spirits was not necessarily true: but when compared with all the Scriptures have written as to the power of evil spirits to lead men astray, and when we see how marvelously successful the schemes for seducing the allegiance of the human mind from the authority of God and His Word has been, I am compelled to say that the spirits from the pit did not in their declarations contradict the experiences of the hour or the evidences of the Scriptures. I do not pretend to be able to understand why they supplied me with this information. It may be they knew not that I was eventually to be delivered out of their hands; but they wished, nevertheless, to glory in their mighty achievements in the world at large.

I was greatly impressed with the evident truth of much that I heard from them. O how potent were and are these "world-rulers of this darkness!" These were spirits of what I may call a highly intellectual order, whose language seemed unrivalled in its beauty of expression. I could not doubt their power to initiate mortals into any earthly knowledge if God suffered it. It may be that this excellence of power and understanding in spirit exists, as a remnant, in their fallen state, of those lofty faculties which belonged to them ere they fell; but about such matters so little can be known that the less I conjecture the better.

THE TRIUMPH AND DEFEAT OF SATAN.

And now, as another confirmation of the ascendancy the spirits still had over me, they fulfilled their previous threat to call blaspheming demons to madden me. At their bidding these base spirits came and uttered horrible blasphemies, until it seemed as if all hell was let loose upon me for a little while.

Then the spirits used one last awful device to overthrow me, and nearly succeeded.

In the midst of all these difficulties and dangers by which I was well-nigh overwhelmed, a commanding voice from an invisible spirit called me, saying words to this effect, "That I had become so environed and besieged by evil spirits that there was no deliverance for me on earth, and that he—an *angel of the Lord*—had descended from heaven to bear me this command from the Lord Jesus—that I must die by my own hand to escape my persecutors, and that my soul should then find rest in heaven." I had so strong a desire for life that nothing less than a Divine command, as I believed it, could induce me to take my life.

I did not question the words proceeding evidently from so high an authority. I could not conceive it possible that the spirits would command one to die by using the sacred name of Christ. Yet it was a device of the devil, and I fell into it.

I was perfectly calm in my mind and determined I would obey the Divine command, and trust in the Lord. Then, in the last prayer I thought to breath on earth, I protested to the Almighty that I took my life believing I was acting at the bidding of the Lord Jesus Christ. Thereupon I drank a poisonous draught and quickly fell into a comatose state, but I did not awake in hell or in heaven, for I was allowed to recover, though only after much difficulty and suffering.

But whilst I was recovering, the inexorable voice repeated the previous message, upon which I seized an instrument; the only instrument at hand was a very small dagger, with which,

having failed to cut my throat, I severed the temporal artery. Determined to make death swift and sure this time, I endeavored to cut another artery, and with the blood streaming from my head I fell to the ground insensible.

Again the spirits were foiled in their intention. The noise of my fall instantly brought assistance, and I recovered.

My recovery was, I might almost say, a miracle. I am convinced that God did in a very remarkable way interpose His healing hand that I might be

PHYSICALLY HEALED.

But, above all, I was delivered from the tormenting presence and persecution of these demons. Christ, who when on earth, healed those who were demonized, and "healed all that were oppressed of the devil," mercifully healed me. He commanded them to leave me. I recognized the supreme need of a Redeemer. I believed His Word that "No man cometh unto the Father but by Me, and he that cometh unto Me I will in no wise cast out." I know of the Blood of Jesus which cleanses from all sin—of that ONE offering perfected on the Cross by which Christ has perfected His believing people. This blessed knowledge dawned upon my soul despite all the efforts of the powers of darkness to prevent me from obtaining it.

I beg every reader of this to fly from Spiritualism. Do not play with tools such as "Planchette," "thought-reading," etc. I feel that my life has been preserved that I might use this personal experience and knowledge of Satanic power that I have passed through, and witness against the snares of Spiritualism, declare its Satanic nature, and the potency of Christ as a deliverer from it.

While the foregoing experience seems to be an extreme one, and many will think it is wholly fanaticism and over-credulity, yet we know from past experience that such is not the case, for there have come under our care many persons who have had similar experiences. Therefore we know that the thoughts expressed are not exaggerated. You will observe, however, that before this experience could come upon this individual he had the desire to have help from the lower planes of the invisible ones and began to yield himself to their influence in place of looking to God. Some may ask, as did the one who had this experience: "Why did those dark influences reveal their pur-

pose, of what they were trying to do in the world, and how they were doing it?" The answer is found in divine law. We say divine law because we know that God has established the law and no dark power is able to transgress it; namely, this: You will observe that this individual struggled against these dark powers until they were virtually overcome; not entirely, but so far as they had any power over him except by coercion. Then, when their power was broken, they had to reveal, by this law of God, who they were and what they were trying to do, and how they were trying to do it.

All who start out to overcome will find that there are times when they struggle with some dark power, and they know not what it is, but when that power is virtually overcome, when the power is broken, then will that dark influence show itself to the individual and make itself known fully, which indicates that it is conquered. But do not be deceived even by this, for, as in the case above, so in every case—after they have revealed themselves these dark influences will make at least one more desperate effort.

Every medium and careful investigator of Spiritualism knows what it means to have these dark influences threaten them with dire results if they do not yield to their demands, but if a person has never yielded to them, nor sought their aid, but trusts in God, and investigates simply that he may know, these powers can have no effective influence upon him. To those who have been threatened by these dark influences our instructions have always been to defy them in their threats and rise above them, for then they can do nothing.

The organizations referred to which are being formed in the world, we have also carefully investigated, and we know that there are certain so-called mystic orders, occult societies, that are carried on apparently wholly by persons in the body and others are carried on by persons in the body who claim that their master is in the spirit; and we know that there are many

of these who are working directly under the control of these dark influences, call them elementals, as the Hindus do; call them demons, as the Bible does, or call them spirits, as the Spiritualists do, it matters not. But many will ask: "Where do they come from? Who are they?" Our WATCH TOWER friends say that they are fallen angels. The Hindus say that they are organized elements that spring into existence through the same law that man comes into existence, and therefore nature spirits, but as their number and variety are so great, for our part we would not attempt to say much about their origin. We have reason to believe that some of them are the departed souls of men and women who in their lifetime lived in the senses; some in the evil and lower passions, and as these passions were the composition of their nature, they are not changed by the loss of the body. But some that we have seen have made us wonder what they are and where they came from, because they appeared in such a variety of shapes. However, we have never deemed it of sufficient importance to search out their origin, for that matters but little. That they exist, it is necessary that we should know, and we should know also that they have no power over God's people, only so far as they can get control of evil disposed persons in the body and cause them to persecute God's people through psychological power. We read in Revelation that the time will come—and we believe it is rapidly approaching—when the demons will have such complete control of the world and the rulers of the world that they will bring about a terrible persecution of all those who hold to the true doctrine of the Christ.

Many of these societies of which we speak, called occult societies or mystic orders, claim to hold to the Bible and actually to take up the truths which are taught by the Lord's people and hold them up as if they were the leading tenets of their order; but, on careful investigation, we have found that unless a person is willing to yield to certain, lower passions, they will not be accepted as members. Especially is this true among those

whose headship is claimed to be on the invisible side, but we believe that in all cases where these societies are inversive or perversive in their order, governed by the prince of this world, no person will be impressed to join them unless there is some evil design in his own heart which leads him to do so.

Now, we do not say that all the mystic orders that are before the world at the present time are under the control of these evil influences, but we do say, as we have said in our former writings, let every one of God's people stand alone with God, until he knows without a doubt the voice of the guiding intelligence and is led by and through that divine guidance to unite with some organized body of God's chosen; for you cannot become a member of any organized body without being partaker of the spirit governing that body, in every particular. Therefore we repeat, be careful to what body you unite yourself.

Lord, make my heart a place where angels sing!
For surely thoughts low breathed by Thee
Are angels gliding near on noiseless wing;
And where a home they see
Swept clean and garnished, with adoring joy
They enter in and dwell, and teach that heart to swell
With heavenly melody, their own untired employ!
Keble.

Behind thee leave thy merchandise,
Thy churches and thy charities;
And leave thy peacock wit behind;
Enough for me the primal mind
That flows in streams, that breathes in wind;
Leave all thy pedant lore apart;
God hid the whole world in thy heart.
Emerson.

“YE MUST BE BORN AGAIN.”

By I. L. Harpster.

These words must have fallen like a thunderclap out of a clear sky upon the ears of Nicodemus. He little expected his visit to the Master would take this form of thought. As all Israel were looking for the Messiah to come on earth, undoubtedly this was the thought that prompted Nicodemus in seeking the Christ, to ascertain whether he (Jesus) was the Messiah, and if so, when the kingdom of God should be established. That this thought was in the mind of Nicodemus seems evident, from the remarks of Jesus in the third verse, where he says, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” From the apparent abruptness of the Master’s reply, it seem quite evident that a portion of the conversation, the real thought and question propounded by Nicodemus to the Master has been omitted. These omissions often occur throughout the Scriptures, especially so far as the mysteries of the kingdom of heaven are concerned. It is God’s plan in concealing truth, but these secrets may and can be understood by those guided by the Spirit of Truth.

Nicodemus could not understand the philosophy of the birth here referred to by the Christ, no more than do many of our ministers and church members at the present time. Nicodemus was a master in Israel, and no doubt was well versed in the writings of the Mosaic laws, and quite familiar with the prophecies concerning the promised coming of the Messiah; but he was unable to fathom the mystery of this birth, as the fourth verse conclusively shows. The Master endeavored to make clear this mystery to Nicodemus, in the fifth, sixth, seventh, and eighth

verses, and yet Nicodemus was as much perplexed as before, for in the ninth verse he inquires, "How can these things be?" Jesus seems surprised at this, and says, "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" Here Jesus was explaining to Nicodemus natural laws. Laws that, if rightly understood and put into practice, would enable him to ultimate a condition whereby he might perfect himself to become a resident, and enjoy all the rights, blessings, and honors, with those of God's kingdom.

This Magazine has ever held aloft the light of Truth, pointing the way, and guiding one in the narrow path which leads to ultimate victory, which prepares one to finally enter and become a resident of that city in the kingdom of God, which is to come on earth. But these teachings cannot be too strongly emphasized, for in them are embodied the true principles of immortal life.

Let us refer to the fifth verse, where Jesus says, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." In this verse the Master reveals the true secret of immortality. Here is the thought on which the foundation of Esoteric principles and teachings are based. "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Here then it is clear there are two things, the *water* and the *Spirit*, that are absolutely necessary for the perfection of the new birth. Our orthodox brethren may say, this refers to conversion and water baptism. Now we do not wish to condemn, nor do we wish to speak lightly of churches, for they have done noble work in the past, and without them the world would not be what it is to-day; but it is evident in our mind that this passage which contains the secret of immortality has been generally misunderstood.

"The water of life," is not that water which the Master asked the woman of Samaria for, for he told her, "Whosoever drinketh of this water shall thirst again." But here the Master refers to the "water of life." This water is life itself, or, in other words the life fluid, and is the basic principle of immortality, which creates a body for the soul. A substance in which the spirit can dwell. A sublimated essence in which the spirit can dwell should there be a dissolution of the physical body. Not only this, but it will enable the soul to grow and to expand throughout all eternity.

This "water of life," is like the seed sown in poor and good soil. The seed sown in poor soil, combined with the elements, water, sunshine, and air, springs up and forms a body according to its nature, but from lack of vitality of the soil in which it is sown, it is unable to come to a maturity of growth and produce its seed, but instead, it withers and finally dies. The seed sown in good ground united with the elements requisite to its growth, soon outstrips that sown in poor soil, and in due time completes its growth and matures its seed, thereby immortalizing itself.

Conservation of the life fluid united with the spirit is that only that will make us conscious sons of God. This, and this only, can produce immortality.

We find under the regime of carnal generation, a life in which the forces are disseminated through the passions of the physical nature, the thoughts become weakened, and as the soul is that which is made from our thoughts and experiences of life, instead of adding to those thoughts a vividness and a power, the energies become weakened, and finally disintegration ensues.

In the new birth we stand aloof from all carnal desires and all previous evil practices. The new birth crowds out and covers over the former carnal passions, practices and desires, and this can only be done through this refined substance and spiritual force. The one, (water) the refined body, is gradually brought into a condition from which to build entirely new

thoughts, energies and desires; and the other, (spirit) is the eternal entity, or principle, that invades this substance and rebuilds new desires and new thoughts. Thoughts of purity, and as the soil in which this spiritual energy is engulfed is of a refined nature and possessing a body of vigor, the thoughts and soul powers become intensified and which will bring to fruition powers and attainments that will be grand and noble in their ultimatum.

Jesus the Christ knew the importance of this new birth, the regeneration, for he had developed to a condition where he had the power to lay down his life and the power to take it up again. He had developed a soul power, an entity, that could exist either with, or without his physical body. Jesus said, "I am come that they might have life, and that they might have it more abundantly." He undoubtedly here referred to those living the regeneration. Not that Jesus could give them this regeneration, but by adhering to certain principles which he inculcated, and following his example, they might attain unto that condition.

The importance then, of living a life of regeneration becomes apparent, when we consider the grand attainments and powers developed by the Christ; for he not only promised that these things should we do, but, "Greater works than these shall ye do." It lies within our power by following certain methods, to rise above our environment, to immortalize ourselves, and to arrive at that condition where we can say, "O death, where is thy sting? O grave, where is thy victory?" When these conditions are perfected within us, then we "Shall go no more out." That is, we have developed a soul entity, that will not necessitate us to be immersed into matter again and pass through the travail of another existence, but we will have developed into conscious sons of God, and be one with him. Do you desire this condition? If so, then obey the injunction of the Master, to Nicodemus, "Ye must be born again."

A STRANGE EXPERIENCE.

We publish the following letter received from a subscriber, and leave our readers to judge of it for themselves. Strange it is, indeed, and were it not for the fact that the experience is corroborated by facts in our own experience, we would not attempt to bring it to the attention of our people, but there is so much truth in it and perhaps some value to our readers that we publish it as it was presented to us. [Ed.]

I am thirty years of age, and I have spent ten years of my life in the Rocky Mountains. During all my stay in the mountains a well organized gang of men, in my former home community in the East, were studying the Black Arts and using them against me. They vibrated a current so strong that I could not accomplish much at anything. Many times I was stupid. In my subconscious mind I knew what was going on, but was not able to bring it into the objective mind far enough to reason about what I sensed. I seemed not to be allowed to think.

Why this persecution?—A man who had married a woman many years my senior (I was 18 when I left home), believed that his wife loved me. All his children resembled me instead of their father, and there is as much difference in looks between him and me, as is possible to be between two people. His relations and friends gathered around one learned in the Black Arts to take vengeance against me. They believed death would be too easy, so allowed me to live and suffer.

I had been out prospecting and caught a severe cold, that soon laid me on a sick bed with pneumonia, after lingering for several weeks, I began to recover slowly. Mentally, an awful blackness had settled over me; I seemed hopeless. I felt separated from the world, I was so weak I could hardly live. Although I saw a light, not very distinct, it appeared as light does when one is going through a long tunnel when the light at the

far end faintly comes in view, but I was approaching it; it burst upon me with a rush, and I was engulfed in such a light of healing and cleansing power that no one could describe. It seemed to be burning something in my body, some dross material, and my mind was being purified. I seemed to be lifted far above the earth into another atmosphere, where an awe-inspiring stillness pervaded—so still that there seemed to be no motion at first, and yet the vibrations were so rapid that they could hardly be perceived. It may be likened to a fast moving balance wheel, its revolutions are so rapid it appears to stand still. In this realm, it fairly teemed with life, energy and power, I was conscious of being surrounded by higher beings, but could not see anyone, here was peace that passeth understanding. When I looked down I could see below me all the people I had ever known, no one seemed to have any ill feeling toward me, but were friendly, till I came to those who had practiced Black Magic against me. The instant my attention was fixed on them they would flee and try to hide. I tried several times to bring a smile to their faces but it became a hideous grin, and each time they would flee and pretend that nothing had occurred, but they made a miserable failure. This happened in the mountains in Colorado. I was ignorant of the laws that govern this higher life, and my surroundings were antagonistic toward anything of the better side of life. For three years it seemed as if some one was leading me and hindering me from everything I tried to do.

One afternoon while I was in Lincoln, Nebraska, I saw the sign "Philosophical Library and Free Reading Room" without a second thought I walked up a flight of stairs and into the room, I found it an ordinary-looking library with only the librarian in the room. I began looking over the periodicals on the tables, and finally looked into the book cases, all this time the librarian was talking to me pleasantly, asking what I was looking for and if he could not help me. I was in no humor to talk but when he asked me

what kind of reading I had been doing, I answered, that among the many cults I had been reading THE ESOTERIC represented one, and could not understand why the Esoterists and Theosophists could not get along more harmoniously, that they both seemed to be trying to do good. He answered as follows :

“Butler is trying to do something, and if he succeeds he will destroy the present civilization and establish a new order of things ; the world is not ready for it, there are too few people who have reached that high plane of development.

“The object of Theosophy* is to work along the line of evolution, each generation will reach higher than the preceding one, every person will reincarnate many times, a dense mental or soul atmosphere will surround the earth, which we are now just beginning to develop ; if we can continue long enough it will become so dense that an ordinary person will be able to look across into the astral world and see their departed friends and commune with them. After long ages, perhaps millions of years, the whole planet will have evolved into this higher condition and will take a leading part in the universe, and we as a whole (the planet) will be able to dictate to the cause world and, so to speak, drive a tight bargain if they want to come into touch with us.

“Should Butler succeed, even partially, there would be a different turn of affairs, then the prophecies of the Bible would come true, or partially so, depending on which side would win. Should we win, a black atmosphere would surround the planet and most people would perish ; only those who live in evolutionary development on a higher plane would survive, for spirituality is a descending power and not from this planet. Then we would have to exist and develop as best we could with what energy and power we had absorbed, in the past, from the Sun ;

*In regard to what our friend says concerning the Theosophists, of course, we do not know as to its actuality. We do know that there is nothing in the books of the Theosophical people which justifies such a statement.

all power comes from the Sun. Our adepts believe that we have, even now, absorbed enough to carry on a development of our own independent of the cause world. We have to defend our planet from invasion from higher realms, for they would come down and populate our planet and we would soon be crowded out so we could not manifest ourselves in a material body, this would come under the well known law of reincarnation. Christ's mission on earth was to establish his kingdom, populate the earth with those higher beings from on high, but man had not developed high enough in evolution for those higher ones to manifest themselves in large numbers. Magic and hypnotism were used by our adepts to incite the people against Christ and this brought on the crucifixion. They had no idea that Christianity would spread like it has, they finally lost all control of the people, who fought war after war amongst themselves for many centuries.

"Should another incarnation like this occur, he would be taken quietly and his life destroyed, but in such a manner that he could not ascend but would be bound to our planet, in that way we would absorb him, have something to brace up to and raise ourselves in the scale of evolution; in the other way there is a reaction against us that is deadly. It is dangerous to persecute anyone and doubly so to fail. Some of our adepts are on the lookout at all times. Sometimes when a person is really converted and begins to approach the spiritual realm, an intense commotion, or vibration is started in the astral realm of our planet; and our adepts try to fetch him back again. Hypnotic power is used to cause contention and strife in such a person's surroundings, or one of the opposite sex—where a sex love can be created—is brought to bear. We never fail to bring them back again. People don't understand and should some one tell them they would hoot at him.

"Christianity is good for us if not allowed to go too far; when people pray and worship God they bring down power from on high, it is light, white, and teems with life and energy; our

earth is black, dead, and inert, black absorbs light and heat, and holds it in solution, this is what we want, the more we can draw down, the longer it continues, the more we will have to use should we have to launch out for ourselves, but we must have the Christians hold on to the earth connection; should they begin to live from above they would let down those higher beings and destroy us.

“A very strange thing happened here some few years ago. There appeared a bright light like a meteor, so intensely bright that even our adepts who were on guard, could not look at it. We did not know what it might mean, some one asked was the Son of man coming in his glory.—He was soon brought back again, to all appearance, only a common man, ignorant of occult laws, he seemed to have been a good man, harmless and quiet but subject to a relentless persecution from the Black Arts, of these things he did not seem to know anything or understand. Everyone who had ever known that man, felt him when he was in that higher atmosphere, and probably all of the people felt a little strange at that time. It is a question, if anyone uses Black Magic and destroys someone with it, whether he can reincarnate again. Some law seems to forbid it.

“During the persecution in Rome of the early Christians, there was one in particular who seemed to understand Christ and his mission on earth, and made some explanations, but he was quickly thrown into prison and all evidences destroyed, and in a dark dungeon without seeing or speaking to anyone he slowly died. Food and drink were let down to him: he was steadfast to the end: it was hoped that they could bring him back again, but in this they failed. A curse was pronounced against him so that he could not reincarnate, this curse was handed from generation to generation for hundreds of years among our adepts; but none of our adepts who took part in this persecution have ever returned for reincarnation nor can we find any trace of them in the astral. Our adepts have communed with souls

who lost their lives in battle at the dawn of history; and some even before the dawn of authentic history in wars between nations we know nothing of, and these souls have not been able to reincarnate. It is dangerous to persecute. We have done too much of it. If the Christians would persecute us it would help us in the end.

"There seems to be a realm between the astral and spiritual world—some have called it the ether waves, that is hardly it—where a person trying to pass through into the spiritual, causes commotion and disturbance in the astral, or soul world; it is here our adepts sense dangers when some are converted. Butler and his followers seem to have found a way to pass our out-posts without making the least disturbance, just how we don't know."

The magician and I had talked for about three hours and it was growing dark in the room. He seemed to think that he was making a convert out of me, but it had just the opposite effect. He was a little afraid that he had talked to the wrong man—I perceived, before I left. It was not many days afterwards till I felt them sending power against me, my mind soon became a blank as to what he had told me and it lasted for three years. During those three years I was among my people in western Nebraska and became acquainted with hypnotists, healers and others of that ilk. In short they all hated me, or soon learned to. One, a hypnotist, wanted to have a duel with me. He said I had arrayed myself against him which had done him irreparable injury. I left there and went, finally, to Madison, Wisconsin. About this time the magician's story came back to me. He was watching me with a fiendish grin on his countenance, and I was watching him with curiosity and surprise. It appeared as if a curtain had been raised between us, but he was, at first, not aware that I could see him. When it dawned upon him that I could see him, he disappeared like a flash. I have ever since remembered all he said. A year ago last fall I took a five days' fast (I have fasted five days five times in the last seven years with much experience but not much benefit), on the fourth night

after midnight I was restless and oppressed, an awful blackness hung over me all this time. I resolved to see where it came from. I began seemingly to descend, it grew blacker, each wave I thought could get no blacker, finally I had reached my limit with a click. I seemed to look into an awful realm of darkness, somewhere in the distance appeared a lurid light. First came a procession of shadows, they appeared a few shades darker than their surroundings, hooded, cloaks flowing from their shoulders and their lower parts merged into the surrounding darkness, they floated, neither walked nor flew.

Then I heard crashing, rasping and grinding sounds that sounded like an avalanch or thousands of tons of rocks grinding against one another, after which I heard awful voices and the following conversation took place between two whom I had known, but these two were not acquainted with each other except as they sensed each other by having their attention on me :

Healer.—Quit that, do you know that you are practicing Black Magic against him? Do you hear me?

Hypnotist.—Y-e-s, I don't care, he can't hold it over me, he took all success away from me, I'll get even with him.

Healer.—You will have to let go after a while, what then?

Hypnotist.—I can hold him long enough, he won't have much to live for.

Healer.—Look out for those people, they may throw out the life line, light will come down, you can't run.

Hypnotist.—I haven't anything to lose.

Healer.—You will find that you have only helped to train him. Are you in the body? I can't tell. Where are you? Your name?

Hypnotist.—I am in the body.

Healer.—I believe he is listening.

Hypnotist.—I do too.

Then a rushing sound and they appeared to be coming toward me, I felt a little frightened. I had been eavesdropping, rousing myself, I turned on the light, took a drink of water, read a little, and was restless the rest of the night.

CORRESPONDENCE.

Woodville Ore. Mar. 27, 1905.

Dear Brother Butler: I had a remarkable experience last evening while meditating on the higher laws and truths. I will relate it to you. Suddenly I could not move a muscle and the following is what I saw: There were shining ones all around me singing, "Nearer my God to Thee," I then saw my children grown to manhood and womanhood. My two eldest daughters were married and each had two children—a boy and a girl—to rear for the Master's kingdom. My children were living on the plane of the higher generation. My son and youngest daughter were serving in the Temple of Humanity and living the regenerate life. As for myself a girl was given to me to rear for God's work. The people all called her the vestal virgin.

My mother had crossed over the river of Change and was watching my eldest daughter's children and sending them thoughts of a higher life. I heard one of the shining ones say to me: "As you were born under strange combinations of character you will not be able to go higher than the plane of higher generation in this body." Then I saw myself with one I loved more than life itself living in Mexico, and while there my other little girl was given to me to rear for God.

I lived there for many years; while there I went through the change called death, but there was no pain attending it. There was only a few handfuls of dust where my body had laid, I there remained a long time when I again took the body of a man and I then reached the state of regeneration while in that body. I knew the life I had lived before and many other things I never experienced in the last life. I was then working for the

cause of humanity, there I found my son and daughter but they, of course, were far ahead of me; I also saw my mother and one of my brothers. I was born in the sign Leo with the moon in Virgo when I came back as a man; my work called me to the old world and there I went gladly.

I was then brought back gradually to my present body with the assurance that I would be guarded and guided in the right path as long as I was trying to follow the Holy Spirit and was giving out all that I was able to understand of it to those who were seeking for higher truths than were generally known to the world to-day. Even though I had to lay my body down once more, I was destined to do a great deal of good working out God's plan in the higher generation, for that was the purpose I was brought to this earth for. But I must expect to be always misunderstood by the world at large, but there would be a few given to me who could understand and would try to follow into the way I was living.

I remain as ever your sister in the good work,

Mrs. F. H.

Note. This vision was given to one who we knew to be very zealous and faithful, and as the nature of it seems to be such that it explains itself, it is hardly necessary for us to attempt an answer. It is evident throughout that because of faithfulness on the part of the individual, the Spirit has revealed to her those things that are to come.

[Ed.]

Bakersfield, Cal. Mar. 29, 1905.

Dear Sir: About a year ago I was in Los Angeles, and was fortunate enough to meet an agent who was selling some of your literature, as I had been reading New Thought literature for some time I was impressed to buy a little book called "Practical Methods to Insure success."

After reading and testing some of your methods I have received wonderful good from them, and I cannot express with words the

many thanks and gratitude I feel toward that agent for being the means of my securing it, and also to you for your pure and high minded life and saving methods which have done so much for me. Realizing the great need in which my brother was of instruction, I gave him my last copy, although five times the cost of it would not have induced me to part with it if I could not have secured another one. So you will do me a great favor by mailing me another copy.

Respectfully yours,

G. H.

Editor Bible Review,

Dear Sir: There are things which I have noticed and wondered at, and would like your opinion concerning them. There appears to be—as you have already stated in your writings—a spirit in everything; in every body of people, in every movement, and in every system of thought, and it is the latter which has of late attracted my attention. I have been observing the difference between the spirit manifested by those who are trying to put in practice the teachings which have come to us from the Orient, and those who are trying to put in practice the teachings of the Christ, and this is what has come to my notice:

Those who are following the teachings of the Orient, and as a result come largely under the influence of that peculiar spirit, appear to be in a dreamy state, letting go of the practical everyday affairs; they seem to despise the physical and all externalities and to be continually dreaming of a more or less dimly defined something that, when attained, will presumably make everything all right. If they are doing a piece of work, accomplishment does not seem to be in their thought, their object does not seem to be to accomplish the most satisfactory results with the least time, material and effort; but to do what they well can without letting go of that peculiar dreamy state in which the attention is fixed inwardly, as one feeling in the dark

for something which they do not see. This peculiar state of mind makes them poor servers since it stupefies their perceptions and destroys their practicality. And, if I am not deceived in these things, those people who are following these Oriental teachings, and are for that reason under the influence of that spirit which is manifested by the people of India in their present condition of decay, are farther away from the spirit of the Christ than if they had none of this knowledge. For I understand that the spirit of the teachings of the Christ is that of faithful, effective service.

As I understand the teachings of Jesus, this body—this animal nature with its capacities—is not to be ignored and suppressed but it is to be brought into subjection as a capable servant, compelled to serve with all its powers; and when he taught that the strong man should be bound by the one still stronger and his goods appropriated, I understand that he meant that when the higher man, the spiritual mind should overcome the carnal mind that the carnal mind with all the powers of the body would be turned into channels of active service, and not be allowed to go about like one in a daze. And it appears to me that whoever cannot arouse himself to faithful energetic service to his employer, or to whatever cause he has espoused, may be following the spirit of the Oriental teachings but not the spirit of the teachings of the Christ.

Jesus said, in substance, "If you are not faithful with material things, who will commit into your hand spiritual things [powers]?" And therefore, I take it that those attempting to put in practice the teaching of the Orient, and by neglect of externals permit themselves to decay—as the peoples of India have done—are further from the Christ spirit and from the truth than those who are making of themselves faithful, wide-awake, energetic servants in the flesh, without any thought of Oriental philosophy. For, as I understand the Master, he taught faithful service as a vital essential for development along the line of

the Divine purpose. So far as I can find out the teachings of the Orient lead self to labor to become that which self desires to be, while the teachings of the Christ are to the effect that men should, through prayerful devotion to God, labor to so surrender themselves to the moulding influence of the mind of God that he may make them what he would have them be. And again, there are those who follow the Oriental philosophy and tell us that it embraces practically all the teachings of the Christ, but it seems to me that when people, some following one system of thought, and some, another, find these systems lead almost to directly opposite results, they have but little ground for the assertion that they are at all alike in spirit, notwithstanding their likeness in word formation.

Even Vivekananda recognized the stupefying effect of the Oriental philosophy upon the minds of the people, for in one of his epistles published in "Prabuddha Bharata" (his organ) he speaks of his own people in these terms :

"Our motherland is a glowing example of the results and consequences of the eternal subjection of the individual to society and forced self-sacrifice by dint of institution and discipline. In this country men are born according to shastric injunctions, they eat and drink by rule throughout life, they go through marriage and kindred functions in the same way ; in short, they even die according to shastric injunctions. This hard discipline, with the exception of one great good point, is fraught with evil. The good point is that men can do one or two things easily and well, having practiced them every day through generations. * * *

"But all these are done by people led like lifeless machines ; there is no mental activity, no unfoldment of the heart, no vibration of life, no flux of hope ; there is no strong stimulation of the will, no experience of keen pleasure nor the contact of intense sorrow ; there is no stir of inventive genius, no desire for novelty, no interest for new things. Clouds never pass away from this mind, the radiant picture of the morning sun never charms this

heart. It never even occurs to the mind if there is any better state than this; where it does, it cannot convince; in the event of conviction, effort is lacking; and even where there is effort, lack of enthusiasm kills it out."

This is a description of a people who are following and have followed for centuries these teachings, and since it is given by one of them it may be safely accepted as reasonably truthful. Now the questions I would like to ask are these: If these conditions which Vivekananda describes, this degeneracy of the people who have followed the teaching of the Oriental philosophy for centuries, are plainly the result of following such philosophy, of doing everything according to these teachings (shastric injunctions), what may the people of America expect to gain by following the same line of thought? I would ask also: have you noticed the tendency of these Oriental teachings to lessen the capacity for effective service in those with whom you have had to deal?

Respectfully,

E. P.

Ans. We agree generally with our correspondent, and the answer to the question, "What may the people of America expect to gain by following the same line of thought?" is obvious; namely, they can expect only retrogression; at the very least, physical and mental retrogression, and as the mind is the only distinguishing feature between man, and the animal world, then, if the mind powers are lessened, man is brought down to very near the animal plane, notwithstanding the thought is all toward the spiritual.

Yes, in a general way the teachings of the Orient carry with them the spirit of suppression of all the faculties that constitute true manhood and womanhood, but we are pleased to see that much of the teaching of the Swamis can be laid hold of by people whose minds are centered in God and who are following the teachings of the Christ, and made useful, but they must necessarily be subordinate.

Neither do we believe that people can unite themselves with organized bodies whose thought is from the Orient, without being depleted thereby, and though they may make the teachings useful from the positive side, yet by being members of organized bodies, they partake of the spirit of that body.

As far as noticing the tendency of Oriental teachings to lessen the capacity for service, we must say that we have noticed this, and have found it very marked; and another thing that we have noticed is that when the Occidental student attempts to follow Oriental teachings he seems unavoidably to go to great extremes; one extreme being self-suppression, abnegation, and ineffectual action, and then, when the Western spirit asserts itself, he goes to the other extreme and becomes aggressive, combative, and in some cases even antagonistic toward everything not in accord with his own ideas, and thus he becomes even more ineffectual in accomplishing the design he has set before him.

BOOK REVIEWS.

The Story a Literary Career. By Ella Wheeler Wilcox. Paper. 60 pages. Price 50 cents. Published by Elizabeth Towne, Holyoke, Mass.

How to Attain Success Through the Strength of Vibration: A System of Numbers as Taught by Pythagoras. By Mrs. L. Dow Balliett. Cloth. 57 pages. Price 50 cents. Address the author at 1001 Atlantic Ave., Atlantic City, N. J.

For a number of years we have had inquiries for a book on numbers. This little work, while primary, contains principles that can be profitably applied: but we do not consider the present work a manual for students: it appears to have been written especially for those who must be told what to do and how to do it—just in so far as pertains to the desires and associations of self. Nevertheless, it should be of value, as well, to those who seek to discover more of the deeper philosophy of this eternal science. All creation is based upon this law of numbers, and certainly no subject is more worthy the investigation of the earnest esoteric student. The whole Bible, in its deeper meaning, requires an understanding of the system of numbers.

Mind Power and How to Get It. Mind Concentration and How to Practice It, are the titles of two valuable little hand-books that have just been published. Written by K. T. Anderson. Address Fowler and Wells Co., 24 East 22nd St. New York City.

Soul Culture: Self Development, What it is, and How it is Done. By R. Dimsdale Stocker. Cloth. 72 pages. Price 50 cents. Address Fowler & Wells Co., as above.

This is one of those rare little works that cannot easily be told about: it is filled with truth that its words do not express, but wisely suggest, leaving the mind, untrammelled by details, free to enter into the heart of truth. It is a book that induces profitable thought on the regeneration. We earnestly recommend it to our readers.

Parsifal is the crowning work of the musician, Richard Wagner. We have received a beautiful prose production by R. Heber Newton, D. D., entitled, **Parsifal, an Ethical and Spiritual Interpretation.** 66 pages. Cloth. Price 75 cents. Address Upland Farms Alliance, Oscawana, New York City.

The purpose of this book is to show that Richard Wagner was not merely a musician, that music was secondary, and an accompaniment to inspired truths well worth the prolonged consideration of the advanced souls of our time.

Where Dwells the Soul Serene. By Stanton Kirkham Davis, Second edition; 220 pages; cloth; price \$1.00. Upland Farms Alliance, Oscawana, New York City.

This well known book probably does not require introduction to many of our readers, but our reviewer, who looks into it this month for the first time, feels well rewarded. Many books are tiresome; this one, at the least, is pleasing and restful; and at its best, here and there, it is immeasurably good. It does what a good book should—remind us of what we should remember. The chapters on Prayer, and Thought, are worth the price of the book; and there are fourteen other subjects—all good.

How to Discern the Voice of the Spirit. By Emma Grey, 1520 Kalorama Ave., Washington, D. C. Paper. Price 10 cents.

There are but 8 pages to this pamphlet: it offers no secret or easier way; it only reminds us that the way is now open before us—we have but to walk humbly and lowly in the presence of God (not afar off) in the soul; to be still in thought and still in heart, that we may feel that presence, and do those things only that belong to the eternal Spirit in whom is boundless life and wisdom.

Kindly Light: A Little Book of Yearning. By John Milton Scott. Nicely

bound in lilac cloth. 243 pages; \$1.00. Address, Upland Farms Alliance, Oscawana-on-Hudson, New York City.

This book is a series of soulful meditations, interspersed with short poems. It is handy for the pocket, and of value, we think, to two distinct classes,—those who yet know little, but rejoice in the spirit of God; and those who by love for the spirit have learned something, and seek to maintain by all means a spirit of devotion, and to consciously do and dwell in the spirit.

EDITORIAL.

This number of the magazine stands alone in the peculiarity of its contents. The article entitled "A Strange Experience" is all that its name implies—strange. How much of it is real, actual, absolute experience, and how much of it arose through fear and imagination, must necessarily be left to the discretion of the reader. We publish it simply because we know there are instances of similar experiences.

We have also published in this number some experiences related in the leaflet published by "The Watch Tower Bible and Tract Society." These experiences are also strange, but strange only to those who have not thought on these lines, and we publish them because we deem it important that the people should know of them and thereby many may be saved from entire ruin for this life. Skepticism and doubt concerning such matters have been good and useful to cause people to ignore and rise above such influences. While it is well and necessary that people should ignore and rise above these influences by faith, by realizing that "these things cannot effect me," yet it is also well and necessary that people should know of the existence of these influences, for if they do not know that such influences are at work, they are likely to give up, to think themselves ill, or to think that something is wrong in themselves and that there is no use to try to attain, and consequently they succumb to these influences.

Then there is the article concerning the Welsh Revival and

the account of the visit to the Welsh seeress. While we feel that what we have said in connection with it is true and important, yet we must wait to see what the results will be, and how God will make himself known to the world; but that the time will come when the world shall know that there is a God who rules in the affairs of men, there can be no reasonable doubt.

There is no doubt in our mind that wherever this magazine goes it always runs counter in some of its statements to some beliefs of its reader, and when prejudice or fear exists in the minds of the people, they are apt to throw it aside and give it no more attention. We claim this, however, that the magazine contains an orderly system of thought, which we think no other system of thought can justly claim. This may sound egotistical, and it is difficult to justify it by reading one copy of the magazine, for, as all will see at a glance, it is not in order to continually repeat any statement or line of thought, and when a line of thought is expressed in one number, it is, of course, avoided in all other numbers, to a very great extent, so that the readers scarcely get a clear idea of the object of our work by reading one copy or even a number of copies of the magazine. In order that all who read the magazine may have a better understanding of our object we have left standing in the back part of the magazine a "Statement of the Purpose in Creation," which contains, in brief, the central truths around which our thought gathers. Therefore those who have not read this statement should not only read it, but they should send for the pamphlet in which this subject is enlarged, entitled "The Purpose in the Creation of the World." This pamphlet should be carefully studied and the subject should be given much thought, then the thoughts contained in this magazine will be clear to the mind in the fractional statements, which must necessarily appear from time to time in a short magazine article, for everyone

knows that an article in order to be orderly and clear must deal with one subject which is necessarily only a fractional part of the whole.

We of the Fraternity have had the transits of the moon figured out for us each month, and we find the table so convenient that we are satisfied that many who are looking into "Solar Biology" and even astrology will find it useful. We have therefore decided to publish the table of the moon's transits each month.

The first column of the table simply gives the sign of the moon and of the earth; the second column, the signs of the zodiac; the third, the day of the month; the fourth, the hour of the day, and the fifth, the minutes; meaning the hour and minutes of the day on which the change from one sign to the sign following takes place. In this case we give the time at Washington, and each person, no matter where he lives, can very readily calculate the difference in time between where he lives and Washington time, and to facilitate this, we give the following table.

When it is noon at Washington, D. C. (sun time), it is the following time at the places named:

Bangor, Me., 12.33 p. m.	Milwaukee, Wis., 11.16 a. m.
Concord, N. H., 12.22 p. m.	St. Louis, Mo., 11.07 a. m.
Montpelier, Vt., 12.18 p. m.	Topeka, Kans., 10.45 a. m.
Boston, Mass., 12.26 p. m.	Omaha, Neb., 10.44 a. m.
New Haven, Conn., 12.17 p. m.	Des Moines, Iowa, 10.53 a. m.
New York City, 12.12 p. m.	Minneapolis, Minn., 10.55 a. m.
Philadelphia, Pa., 12.07 p. m.	Cheyenne, Wyo., 10.09 a. m.
Richmond, Va., 11.58 a. m.	Helena, Mont., 9.40 a. m.
Wheeling, W. Va., 11.46 a. m.	Seattle, Wash., 8.58 a. m.
Wilmington, N. C., 11.56 a. m.	Portland, Ore., 8.57 a. m.
Columbia, S. C., 11.44 a. m.	Santa Fe, N. M., 10.04 a. m.
Atlanta, Ga., 11.31 a. m.	Denver, Colo., 10.08 a. m.
Mobile, Ala., 11.16 a. m.	Salt Lake City, 9.41 a. m.
Memphis, Tenn., 11.08 a. m.	Prescott, Ariz., 9.38 a. m.

Vicksburg, Miss., 11.05 a. m. Carson City, Nev., 9.10 a. m.
 Little Rock, Ark., 10.59 a. m. San Francisco, Cal., 8.57 a. m.
 Austin, Tex., 10.39 a. m. London, England, 5.08 p. m.
 Louisville Ky., 11.25 a. m. Liverpool, England, 5.04 p. m.
 Columbus, Ohio, 11.36 a. m. Glasgow, Scotland, 4.51 p. m.
 Indianapolis, Ind., 11.23 a. m. Brisbane, Queensland, 3.20 a. m.
 Chicago, Ill., 11.17 a. m. Bombay, India, 10 p. m.

We have depended upon the map for the Longitude of the above places, and, in some instances, there may be an inaccuracy of a minute or two.

Washington, D. C. Time of Cusp Transits. May 1905.				
Body	Enters	On		
		day	h	m
☾	♈	3	7	44 a. m.
	♉	5	7	12 p. m.
	♊	8	4	51 a. m.
	♋	10	0	21 p. m.
	♌	12	5	30 p. m.
	♍	14	8	3 p. m.
	♎	16	8	41 p. m.
	♏	18	8	56 p. m.
	♐	20	10	48 p. m.
	♑	23	4	3 a. m.
	♒	25	1	26 p. m.
	♓	28	1	44 a. m.
	♈	30	2	31 p. m.
☼	♉	21	1	24 p. m.

BIBLE REVIEW.

Vol. III.

JUNE 1905.

No. 9.

CONDITIONS OF DISCIPLESHIP IN THE SCHOOL OF CHRIST.*

By Rev. Geo. T. Weaver.

The son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man profited, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and my words, of him shall the son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels (Luke ix. 22-26).

In the first place let us discuss the conditions of discipleship in Christ's school. Three conditions are laid down by the great Master: The first is that of self-denial. "Let him deny himself." There is a sentiment quite popular—that man is created for happiness, and that his chief aim should be to attain, and to live such a life. It is this that is the chief impetus to money getting. It is quite currently thought that "Money will purchase anything." In this sentiment two mistakes are involved, one is that happiness is exoteric, or springs from without. The other mistake consists in supposing that happiness is to be found in a life of ease, with every demand met, in freedom from mental

*Extract from a sermon.

anxiety, and in a life of independence. Happiness does not consist in one's extraneous possessions, for he who seeks it thus, was never known to have acquired enough. He who lives to acquire wealth finds the desire to get grows with the getting: so that should he come into possession of the whole world he would have acquired an insatiate desire for other worlds. Again, happiness does not consist in sensual gratification. Man is more than his animal senses, he is spirit, and can be satisfied only when he lives the spiritual life. Man was not made for happiness, he was made for unfoldment, and for out-flowering in the Christhood. Happiness is not the purpose of human existence; but having attained the goal, happiness follows. But this springs not from ease and indulgence, but from discipline. We are perfected by the things we suffer.

The necessity for self-denial springs from the dominance of the carnal, or objective mind. The Christhood is the spiritual, or subjective mind. These two minds are antagonistic. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Every cell of the body has a life of its own, and these cells taken in the aggregate, constituting the human organism, are a force capable of great resistance. The carnal is first in power, and once it has the ascendancy, it is slow to surrender. It is this determination to hold its sway that makes self-denial a necessity.

In this we do not hold that the body is evil *per se*. Considered apart it is good, as are all God's works. It is good on its own plane. The body was given us in which to develop spirituality, or the Christhood. For this it is admirably adapted. Faith, or spiritual sight, is to be developed; but sentient sight is the kindergarten work that unfolds into faith, permitting one to see the invisible. Clairaudience is to be attained that we may hear the music of heaven; but this is reached, starting from the natural hearing. The plane of universal, or Divine love, is to be reached, but the beginning of this is found in self-love.

And so throughout all spiritual unfoldment, it must begin in the natural. Paul says, "First the natural, then the spiritual." The body is a splendid, indeed an indispensable servant, but it is a bad master. As we curb unbroken horses, so we must hold in check undisciplined human bodies.

Again, each individual may be said to have his besetting sin. With one individual, vanity may be the besetting sin. It may be that one is vain of his appearance. Now I am not narrow enough to condemn good clothing, or to insist that one should be a slouch in order to demonstrate self-government. One should dress becomingly, with an eye to harmony and genteel appearance. One should even dress so as to appear attractive, provided he is not vain of his appearance. But where vanity rules, whether it be of overdress or plain dress, he should deny himself the occasion of his vanity until he has gained the mastery. The Christhood does not consist in either fashionable or old-fashioned dress.

Another man may be vain of his pedigree. Good blood is a good thing to have, provided one is sure he possesses it; but a good family name does not always insure pure and noble blood. There have been skeletons in the closets of many noble families. But even where the blood has been kept pure a vain boasting of this is unseemly and out of harmony with the Christ spirit. With many, however, the the boast of pedigree is only imaginary; in fact, it does not exist, the claim is groundless. In any event where vanity prompts the claim, it must be eradicated before one can make any progress toward the Christhood.

Others again are vain of their culture. Of course, that culture of which one can be vain is not of the highest order; at least it is not that of true character; such culture is out of the range of vanity. There is an æsthetical, and even a purely intellectual culture of which one may be vain. This is said to be the weakness of the Boston people. To pass the time of day is thought to be a mark of crudeness. But when meeting anoth-

er, if one should ask, "What do you know," he will pass for one that is well-bred. With such people culture is the basis of cast. Now culture is a good thing, even the refinement of the schools and of polite society are not to be tabooed. But where one makes a point of this, so as to cultivate a sense of superiority on account of it, self-restraint becomes essential, if he hopes to advance in real manhood.

Others again are victims of their animal propensities. Some indeed of an inordinate appetite. The American people as a rule eat too much; and some are even gluttonous, to say nothing about the tendency of over eating toward disease and a short life; a constantly filled stomach deadens the sensitiveness, and so prevents spiritual unfoldment. A good rule is always to retire from the table before the sense of fullness has been reached. This requires self-denial. One should deny himself things also of which he is fond, should they disagree with him. Indulgence even in moderation of such things throws the physical out of harmony, and sows the seeds of disease. Especially should all beverages be denied which over stimulate the nerves.

With some people there is danger of flying to the opposite extreme. To sensitize themselves, some there are who deny themselves a sufficiency of nutritious food. In so doing they produce nerve atrophy and so disqualify the organ of the soul from properly functioning. If fasting, or too rigid abstinence has become a luxury, as in some cases it has, self-denial must play its part to restore the wasted body to its normal condition. "Prove all things: hold fast that which is good."

Another individual is conquered by his lust. It may be a lusting after money. There are few things that so tyrannize man as money. Especially is this true in this commercial age, when fabulous fortunes are made so readily. A craze for money has produced a "Frenzied Finance." The heads and hearts of the people have been turned toward money making, even those of professing Christians, and the tyranny of money has become well

nigh absolute. But few have escaped the "mark of the beast." Once possessed of the love of money, nothing more completely demoralizes. "The love of money is the root of all evil." It is veritably "The abomination that desolates."

A power that tyrannizes over man does not develop the higher elements of manhood. An independence obtained at the expense of the poverty of the masses cannot but demoralize both the possessor, and those deprived. No one can afford to obtain power and independence at so great a cost. No man can wrong his brother man and attain to the Christhood. The money curse is balefully affecting, not only the individuals concerned, but is rapidly sapping the whole moral, social structure, so that the very "elect of God" are in danger of being swept into this yawning vortex.

Fleshly lust is another weakness of our race, loudly crying for the brakes of self-denial. Sexual gratification is the first, the most universal, and the most destroying and degenerating of sins. This is true whether indulged in or out of the marriage relation. It was this sin of the tempting serpent of the dust that caused the fall of our race from the Eden of innocence and purity. It was this sin that introduced the dispensation of darkness, during which the black bull was the symbol of worship, or the highest ideal of man—the dispensation of Taurus. Slowly, but surely, our race is rising toward a better day—the coming "Golden Era;" but this sin is yet prevalent enough to cause alarm. The only hope is that the strong and persistent protest on the part of all virtuous people, and their steady up-look, presages a better era. The "elect of God" living largely, or wholly the celebate life, are producing, not only a high degree of virile manhood, but are permeating also the atmosphere with a more healthy condition. To be a Christ-man one must be at his best physically, in order to be at his best morally and spiritually. At the very foundation of the Christhood lies rigid abstemiousness of the sexual waste.

One other sin that must be held in abeyance, I must refer to before leaving this division of our theme—I refer to the sin of uncharity. I refer to this because of its prevalence. Uncharity may assume any one of a great variety of phases. The sin of gossip is one phase, and perhaps the most prevalent. The sin of judging one another is another phase of uncharity. Resentment is still another phase of the same generic evil. If people could only be made to realize that this sin of uncharity like “chickens always coming home to roost,” I am sure there would be far less of it in the world. We see mentally, as well as sentimentally from within. That which we behold in others, of either good or evil, exists within ourselves, or we could not discern it extraneously; and thinking evil of others, develops this evil in us. How true it is then that “as we judge we are judged.”

Time would fail us to discuss all the occasions that call for the practice of self-denial. The examples given are enough to demonstrate the necessity of this virtue if we are to make any progress toward the Christhood.

(To be continued.)

Could we by a wish
Have what we will and get the future now,
Would we wish aught done undone in the past?
So, let us wait God's instant men call years;
Meanwhile hold hard by truth, and all great souls,
Do out the duty! Through such souls alone,
God stooping shows sufficient of his light
For us i' the dark to rise by.

Robert Browning.

WE GROW LIKE THAT WHICH WE CONTEMPLATE.

By Leo.

We are nothing more or less than the product of our thoughts, either in this incarnation or some other, if we are not satisfied with that product the simple remedy is—change the thought. We hear a great deal about self-made men: all men are self-made. Man is the sum of his past experiences. What he will be in the future depends on his present thinking.

If we feel that our lives are not what we desire, there can be but one cause for our failure—wrong thought. It is sometimes very difficult for us to dissect our own thoughts and find wherein they have led us in the wrong direction, because the human heart is deceitful and dreadfully wicked. David was a man after God's own heart, but he evidently recognized this, for he often prayed to God, "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me and lead me to the way everlasting."

People often say, "I wish that I could see myself as others see me, then I would be better able to correct my faults;" but God has not left us without a mirror with which to reflect our shortcomings. Paul, that great mystic, says: "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing assunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Who is there that wants any clearer mirror than this to reflect their thoughts. Few there are who can endure to look into the powerful word of God on account of its power to reveal their inmost heart of hearts.

It is not a person's surroundings but his thoughts that determine what he is. If we know what a person's thoughts are we

know what he is. Some think that their surroundings determine their thoughts, put that is putting the cart before the horse. The surroundings do not determine the thoughts, but the thoughts the surroundings. The weak will allows his environment to mould him: the strong mentality makes his own environment. If the environment is not uplifting, and the mind is allowed to dwell on harassing, distressing, worrying circumstances, the mind takes on these conditions—We grow like that which we contemplate.

The mind that dwells much on earthly things—things that perish with the using—takes on these perishable qualities; while the mind that dwells on the noble, exalted, and sublime, takes on these qualities. Astronomers live to old age because they dwell on the majestic works of God. The longevity of ministers of the Gospel—as shown by the statistics of insurance companies—is the result of their communion with the God who has neither “beginning of days nor end of life.”

It is too true that our present civilization compels us to dwell much on material things; but we need not let these things possess us, own us, enslave us. We must possess, own, and master these material things. Then we need not be fearful of disgracing ourselves by dying millionaires.

Those who meditate often on the Christ, his perfect life, his lofty teachings, his masterful expressions, his unselfish work, his humility and love, will take on these characteristics, and the Christ spirit will flow through him, and express itself not only inwardly but outwardly; he will be “known and read of of all men . . . written not with ink, but with the Spirit of the living God; not in tables of stone but in the tables of the heart;” and from the “windows of that haunted palace in which the soul dwells” will shine forth “the light that never was on land or sea.”

What a revealer of the habitual thought is the human voice! Some voices are querulous, irritating, and jarring to the nerves,

while others are musical and soothing, and leave a benediction wherever they are heard, and although the owner may be unknown to us, yet we know that voice has often been used to express kind and loving thoughts; for love never expresses itself in hard, unloving tones.

Travelers tell us that the peasants of Oberammergau look very unlike the peasants of other countries, because for generations from early childhood, they live with the thought ever before them, that if they live a pure and holy life they will be chosen to impersonate the characters of that great *Passion Play*. Even the children have their miniature *Passion Play*, and from youth they hold the lofty ideals with which they invest the characters that they wish to impersonate, until their own countenances beam forth with the same lofty ideals that they have contemplated in these noble characters. "Whatever we greatly admire and profoundly desire to become, that we in some measure already are."

If we contemplate a fault in others and have not that particular fault to any extent, if we persist in dwelling on it we will have that particular fault. This gives rise to the saying, that we have the same faults that we see in others. On the other hand, if we contemplate only the good in others, we grow like that good which we contemplate. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things." "And the peace of God, which passeth all understanding, shall keep your hearts and thoughts in Christ Jesus."

The ways in which most men get their living, that is, live, are mere make-shifts, and a shirking of the real business of life, chiefly because they do not know, but partly because they do not mean, any better.—Thoreau.

A SEARCH FOR GOD.

By J. F. Miller.

I searched for God with heart throbs of despair;
'Neath ocean's bed, above the vaulted sky;
At last I searched myself, my inmost I,
And found him there. *Henry Wood.*

I searched for God with heart throbs of despair in all of nature's resources—on the grand, majestic summits of the snow-clad mountain peaks; in the sublimity and awfulness of the great storms and thundercloud; in the grand electric display of the lightning flash; in the destructive elements of fire, that destroys whole forests and cities, by the onward sweep of its consuming blast; in the great power of the earthquake which changes the face of mother earth, lowers mountains to valleys, raises valleys to mountains, and changes the courses of rivers, and the bounderies of lakes and oceans—and still I found him not.

I sought further, even in the silent recesses of nature—beneath the ocean bed; above the vaulted sky; and the thousand millions of planets, stars and suns, forever rolling and whirling through the immensity of space—and yet I found him not.

At last I searched myself, my inmost self, and found Him there, in the "still small voice." God speaketh in the silence of the inner recesses of the soul, thus: "Be still and know that I am God." I am Alpha and Omega, Intelligent Will, Supreme Power, Irrisistible Force, Health, Strength, Courage, Inspiration, Wisdom, Faith, Hope, and Life.

Moses and Elijah heard this same "still small voice" which is the same yesterday, to-day, and forever. Time blends to-

gether in an Eternal day, and God is the light thereof. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." (cxxxix. 7-12.) To man alone he speaks in the "still small voice"—"Peace be still." "My peace I give unto you."

Never value anything as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect, to hate any man, to suspect, to act the hypocrite, to desire anything which needs walls and curtains.—Marcus Aurelius.

" 'Why do we grudge our sweets so to the living
Who, God knows, find at best too much of gall,
And then with generous, open hearts, kneel, giving
Unto the dead our all?'

Why do we pierce the warm heart's sin or sorrow
With idle jests, or scorn, or cruel sneers,
And when it cannot know, on some to-morrow,
Speak of its woe through tears?

What do the dead care for the tender token—
The love, the praise, the floral offerings?
But palpitating, living hearts are broken
For want of just these things."

THE TREE OF LIFE.

By Theophilus.

Among all the nations of antiquity there are traditions of the tree of life. Among the Akkadians it was called "Tin-Tir" or life-tree. One of the earliest names of Babylon was "Tin-tir-ki" or life-tree-place.* The tree of life is represented as guarded by griffins, cherubs, or by the eagle-headed deities. It was apparently called "Sakh," = holy, which in Assyrian is "Asher"—the "Ashêrah" of the Amorites, sometimes translated "groves," in the Bible.

The conventional form of tree so often found on the Assyrian tablets was that of a vine growing on a trellis. The vine was called in Akkadian "Iz tin" or wood of life. The jewelled tree of life is found also among the Chinese, Hindus and many other nations. The Chaldean Hercules ("Irgalla," = Akkadian for the sun) failed to gather the fruit of the tree, which was guarded by a serpent. All these traditions lead us back to the story of the Garden of Eden, which means in the Septuagint and Vulgate versions:

"PARADISE OF PLEASURE."†

In this garden God planted the "tree of lives," ("ets-khayyim") and the tree of knowledge of good and evil, or as it might be translated, by hendiadys, "the knowlege of pleasant evil." Now, while believing the story of the literal Adam, we see

A FAR DEEPER ESOTERIC TEACHING,

when we take the garden as representing the body of flesh, into which the male-female Psyche descended, and from

*"Bible Accuracy," by Lt. Col. Conder.

†Gen. ii. 8, Vulgate and LXX. "τῆς τρυφῆς" (v. 15).

which the female or mother portion—the Eve or “living mother” was afterward separated. We learn from Genesis iv. 1, that the tree of knowledge symbolized carnal knowledge, for by the fall they first discovered their nakedness, and it would seem that by continuing in the blindness engendered by carnal knowledge, that the return to the tree of life was barred. Christ promises to the overcomer that “to him will I give to eat of the tree of life, which is in the Garden of Eden of God” (Apoc. ii. 7). To continue under the law of generation is to eat of the tree of knowledge; to escape from the seduction of the serpent and to come under the law of regeneration, is to eat of a tree of life. (Compare Proverbs xxx. 20; Rev. ii. 7; and xxii. 2, 11.)

If the seed of life is poured out in generation or wasted in lustful passions,* it is evident that the body must suffer; must be on the road to death. Even our scientific men begin to teach this fact very positively. In a great work on “Evolution in Sex” it is said that: “The temporarily exhausting effect of even moderate intercourse is well known as well as the increased

LIABILITY TO ALL FORMS OF DISEASE,

while the individual energies are thus lowered.” But higher than every other consideration do we place the teachings of our Blessed Master on this point in Matt. xix. 10–12. “All men cannot receive this saying, *but they to whom it is given. He that is able to receive it, let him receive it.*” “It is good for a man,” says the greatest of apostles “not to touch a woman.” It is only those who are thus “eunuchs for the kingdom of heaven’s sake,” who can possibly realize what it means to “follow the Lamb whithersoever he goeth.” These are they who are not defiled with women; for they are virgins†—purchased from *among men*: firstfruits unto God and to the Lamb.

*Punished with death in Genesis xxviii. 9.

†παρθενοί γὰρ εἰσιν (Parthenoi is masculine). “They are virgins” (Apoc. xiv. 4).

In the "age to come" the "nations of the saved" on the earth will have access to the fruit of the tree of life, by eating which they will be enabled to "live forever," (Gen. iii. 22) as Adam would have done, had he continued to eat of it. But during *this* present age it is only to the overcomer that the promise is made that he should "eat of the tree of life." (Apoc. ii. 7.)

The Septuagint version makes it very clear in Isaiah lxx. 22, that a continuance of life in the body is ensured by eating of the tree of life, for it reads thus: "They shall not build and another inhabit; they shall not plant and others eat, for as the days of TREE OF LIFE (ξύλου τῆς ζωῆς) shall the days of my people be." "The period of youth shall be a hundred years" ("ho neos hekaton etōn"). Only the sinners shall be cut off at a hundred years old.

So that it is clear that disease and death is

THE DIRECT RESULT OF THE FALL

into carnal generation, but those who follow the Lamb, *whithersoever* he goeth are virgins, "not defiled with women:" eunuchs for the kingdom of heaven's sake.

We are taught in the Sermon on the Mount (Matt. v. 8) that carnal lust is equivalent to the *act* of adultery. This being so, it shows that without perfect purity of thought, it is impossible to keep the Law of Christ; which holds us responsible for our desires. What force this gives to the injunctions:

"Guard well thy thoughts;

Thy thoughts are heard in heaven."

"For as he [man] thinketh in his heart so is he."

The law of God as given by Moses, shows that

MAN IS RESPONSIBLE FOR HIS DREAMS.

"If there be among you any man, that is defiled in a dream by night, he shall go forth out of the camp. And shall not return before he be *washed with water* in the evening: and after sunset he shall return into the camp" (Deut. xxiii. 10, 11. Vulg.). "The Esoteric" has done great service by showing us

WHY WE ARE RESPONSIBLE,

and how our dreams can be controlled. We cannot have the mastery, however, over the body, unless we give attention to diet, as the Apostle Paul saith: "Every man that striveth for the MASTERY is temperate in *all* things" so "I keep under my body and bring it into subjection" (I. Cor. ix. 25, 27). If we do this, our thoughts will be pure, and we find that carrying out Brother Butler's "Practical Instructions" we can be overcomers even in our dreams, for the consciousness of our determination is transmitted to our sub-consciousness. By following these directions and being

TEMPERATE IN ALL THINGS,

we are kept free from evil desires, during our waking consciousness. As "The Esoteric" teaches, a much smaller quantity of food, serves all the needs of the body, when we are living the regenerate life. So that instead of eating of the tree of knowledge, we are eating of "a tree of life"—forsaking the way which from the beginning has always led eventually to the death of the body, for a new method of preserving the life in the body, by conserving what Brother Butler terms: "the pure gold of life."

There is every indication in the Bible that

SINS AGAINST THE BODY

were the curse which ruined the Antediluvian World (Gen. vi. 2-8). But on the other hand, Noah was said to be "perfect in his generations" ("tamim be-doroth-aiv"). It is evident from I. Cor. vii. 1, *et seq.* that the Apostle Paul advised Christians to abstain from marriage: "I say unto the unmarried and to widows that it is good for them to remain even as I." Only to those who could not gain the mastery and take control of the body, he advises marriage (vv. 8, 9). He therefore certainly practiced his own teachings, and Philippians iii. 10 to 16, seems to indicate that he longed with intense longing for the immortality of the body. "That I may know Him and the fellowship

(partnership) of His sufferings, becoming conformed to his death,

IF BY ANY MEANS

I might attain to the Exanastasis" or out-resurrection, that from among the rest of the dead.* This cannot mean the first resurrection, in which all the "blessed and holy" take part (ἡ ἀναστασις ἡ πρώτη) of Rev. xx. 5; but must denote a special or extra resurrection, as he says also in II. Cor. v. 2, "Not that we would be *unclothed*, but that we would be *clothed upon*" with our habitation which is *from* heaven (*ex ouranou*). Not that we wish to die, and so be found naked spirits, but be clothed upon *now* with our spiritual bodies, so that "*what is mortal* may be swallowed up of life."

May we "so run that we may obtain." Of course, the mere abstinence from carnal intercourse, and even the perfect conservation of all the life forces is not sufficient to secure eternal life in the body, although the duration of life would probably be greatly extended by this means. But a present immortality, such as the Apostle Paul longed for, can only be secured by the highest spiritual attainment and perfection, for he himself declares that he had not then attained to it. "Not as though I had already attained, or were already perfected, but I press on, if so be that I may apprehend (or overcome, καταλάβω)." "I reckon not myself to have apprehended:" but "I press toward the goal unto the

PRIZE OF THE HIGH CALLING

of God in Christ Jesus."† "They which run in a race, run all, but *one* receiveth the prize. So run that ye may obtain."

*Exanastasis ek ten nekrōn. The only occurrence of the word ἐξανάστασις.

†Philippians iii. 12-15.

THE ATONEMENT "THAT LAST GREAT DAY."

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.

* * * * *

Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the apurtenance thereof.

And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt will I execute judgment: I am the Lord. Ex. xii. 3, 9, 10, 11, 12.

The idea of the atonement has been the great corner stone, not only of the Christian religion, but—in this chapter and many following ones—it will be seen in the institution of this Passover, that the atonement was also the corner stone of the Israelitish religion. It was the time of the deliverance of Israel from Egyptian bondage, when they no longer served men, the Egyptians, but were supposed henceforth to serve God.

On account of the misunderstanding or rather, lack of understanding on the part of the people in the religion of the past and the present, this Passover, or day of atonement, has been a great mystery; and as we all know the Christian has built out of it a dogma that has reflected dishonor upon God; it has brought to light a God of vindictive justice, or perhaps injustice, and a belief that because man had sinned, God must destroy some one in order to appease his wrath, and when he did not wish to destroy the whole human family, God sacrificed his only

Son in order to satisfy his own indignation. Such a theological dogma is worthy only of a child race in the dark ages, for such a statement concerning a man would, at the present time, arouse the indignation of the whole civilized world. But that this theological dogma was not the thought of God will be seen, we think, upon further consideration of this subject.

Paul said, "For as in Adam all die, even so in Christ shall all be made alive." Here we are brought face to face with a thought upon which there has been much quibbling—What was the consequence of Adam's sin? All with one accord answer, "Death." But the quibbling is concerning the *kind* of death. Nearly all say, when first answering the question, "Death of the body." Then when Paul said, "even so in Christ shall all be made alive," he must have referred to the overcoming of death; but then the assertion will be made that it was a moral or spiritual death that Paul meant, but no one will have the temerity to say that all from Adam to Christ died a spiritual death, for the seventh from Adam, we are told, was translated, that, "he was not; for God took him." Then there were Noah, Abraham, Isaac, and Jacob, and all the worthies down to the time of Christ. True, they all died a physical death, but they all did not die a moral or spiritual death, otherwise the Scriptures would be violated.

The account of Adam is that because of sin he was driven out of Eden, from the presence of God and that he was to labor in sorrow for his bread until he returned to dust. This brought out the idea that he no longer had access to the tree of life and that he was separated from the conscious presence of God, and therefore died.

The word "atonement" has been twisted and turned into many forms, but its real, definite, pointed meaning is at-onement. Man was separated from God by sin, and the method of atoning that sin was a means by which man was again to be brought into oneness with God. As God said by the prophet,

"But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Many like passages are found throughout the Scriptures.

When we take into consideration the purpose in the creation of the world,* which was in brief, to make man like God, or in other words, to make man a temple in which God could dwell, an organism through which God could find expression, then we can realize what this word atonement really means.

At the time when God first instituted the atonement, in the chapter above quoted, it was a time of deliverance, a time when God, so to speak, took the children of Israel from the service of man to serve himself, to be his people; and in the covenant he made with them he said he would be their God, their power, their supporter.

Nearly all the Christian teachers unite in saying that this lamb was a symbol of the atonement made by the Christ of Nazareth. In this we agree. But now the question arises—this is the most important question—"In what way did Christ atone for our sins, or, in what way did Christ bring about the at-one-ment, the oneness between God and man?"

Prayer is the sincere desire of the heart, and in his noted prayer recorded in the seventeenth chapter of the Gospel according to John, Christ said, in praying for his people, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: . . . I in them, and thou in me, that they may be made perfect in one." Then this at-one-ment is brought about by the spirit of Christ being in us, and the Father in him.

Again Christ said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life." And when his disciples murmured at this he said unto them, "It is

*See "A Statement Of The Purpose In Creation" in the back part of this magazine.

the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Then he did not mean the literal eating of his flesh and drinking of his blood, but he meant the partaking of his word. As we have said in former articles, a public speaker, an active thinker, is necessitated to feed the body more carefully than a physical laborer—brain workers need more nutritious or refined food—because, in the process of building the body the food is transformed into blood and the blood into mind qualities which are formed into thought and sent out in words, so that whoever received the word of the Christ received his flesh and blood. And, as like produces like, and as his words were spirit and life—God is spirit and the source of life, and as Christ said, God dwelt in him—therefore the spirit and life of his words were almighty, as God said by the prophet Isaiah, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

So you see that the words of Christ when received, being the word of God, will infallibly accomplish the design in the mind of the Creator; and in that noble prayer the yearning desire of his soul was that he might fulfill his mission and bring about the at-one-ment between God and man, even the same at-one-ment that existed between God and himself, for he often said, "the Father that dwelleth in me, he doeth the works." Again, he said to the Jews who were arguing with him, "he that is of God, heareth God's words: ye therefore hear them not, because

ye are not of God." In the Scriptures the word "hear" is used in the same sense as the words heed, receive, act upon. Then the work of atonement was to hear his word, to become partaker of his nature and thus be begotten from above and become a son of God—this comprises the atonement. But, it is objected, the atonement was not complete until Christ suffered for us. How did he suffer for us? This is an important question. The prophet said, "Surely he hath borne our griefs, and carried our sorrows." Yes, whoever steps between man and the result of his sin, to heal his diseases by divine power, takes on the disease and must meet the consequences of the sin in his own person, and unless he is able to overcome the diseased state, which he thus takes on, it will destroy him. It is a notable fact that among physicians nearly all specialists die of the disease that they have made a specialty of. Among mental healers, especially magnetic healers, it is often only a few years before they succumb to the diseases that they have treated.

But the Christ had overcome and was master over these conditions. He bore our sins, it is true, and he suffered the consequences of them, but he was able to rise above them and to conquer even death. But was not the death on the cross the act of atoning for our sins? It certainly was not. As Paul said in his epistle to the Romans (v. 6), "we shall be saved by his life," and the only reconciliation or atonement embodied in his death was that by virtue of our sins, not to atone for them, but by virtue of them he was crucified, because the old Adam in man hated the Christ, the anointed one. It was this thought Christ had when he told the Jews, it was said of him, "This is the heir; come, let us kill him, and the inheritance shall be ours." They did not wish to be disinherited; they wanted to follow their own desires. In this sense it was the sin of the race that caused his death, but his death in no way helped us, beyond this point. If he had not died, as he did, the Christian church would probably never have had an existence.

During the recent disturbances in Russia, when Father Gopon headed a body of workmen to interview the Czar, Father Gopon knew that it meant death to some, if not most of them, but he said, "Our death will be the cause of the liberation of the people." Why would it be the cause of the liberation of the people? Because the tragic death would leave an impression upon the minds of the people that could never be erased.

Christ came to the world, as he said, for the purpose of teaching the great and mighty truths of Godlikeness and the methods by which man might become one with the Father. And, as a seal upon the consciousness of the race, as a memorial that could not be erased, it was in divine order that he should suffer the crucifixion. If Christ had been a sacrificial offering, in the general understanding of that term, then the Jews were serving God in offering him up as a sacrifice, just as much as they were serving God in obeying him by killing the lamb of the Passover each year. But, on the other hand, while the crucifixion was in the divine purpose, and the sacrifice of the Passover lamb was the symbol of the crucifixion, the Passover was not to symbolize the killing, but to symbolize the eating of the lamb. The Israelites were told to take a lamb, according to the house of their fathers, a lamb for an house, and to eat all of it; even the appurtenances, the offals, thereof were to be roasted, and nothing of it was to remain in the morning. In order to bring it forcibly to your mind we ask: Where was the lamb in the morning? Was it not in the persons of those who had eaten of it? Then where is the Christ, the Atoner of the race, when his people have eaten his flesh and drunk his blood? Is he not in them? Is that not the answer to his prayer, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us"?

The at-one-ment, therefore, is not in the killing of the lamb or in the crucifixion of the Christ, but in being partakers of his substance, as the Spirit said by the Apostle, "A body hast thou

prepared me," is the statement; but it was not understood by the apostle. In the Revelation given by Jesus to John on Patmos, the first manifestation of the body of Christ was shown in spiritual form in the first chapter of Revelation. In the seventh chapter is shown the gathering out from the people of the first ripe fruit of the earth, 144,000 of the sons of Israel; this is the body that is being prepared for him, and in his second coming he will come in this body, and all you who have been partakers of his life, have been begotten from above, will be made members of his body.

But how about the manner of the eating of the lamb? Because, as in the type, so in the antitype. The children of Israel were commanded to eat the lamb wholly and not to leave a particle of it, and they were also commanded to eat it, dressed in readiness to start out immediately to leave their Egyptian bondage. They were told to eat in haste; they were not even permitted to take their time. They ate it standing upon their feet, with their shoes on and their staves in their hands. Just imagine for a moment a body of people in our day taking luncheon while standing on their feet in readiness to start on a journey. This was the condition of the Israelites. Why? Because God was to pass over Egypt and slay the first born, and then the Israelites were to be thrust out in haste. Therefore it was the "last great day" for Israel in Egypt.

We have heard much of the last great day, the day of judgment. When the time arrives for God and man to be made one, then, as in the typical coming out of Egypt, God will take all the first born of Israel out from among the people and they shall be his; they shall be his ministers.

In the Revelation we are told that this first ripe fruit, this 144,000, are to be kings and priests unto God and reign on the earth. We are told also in Isaiah's prophesy that this body is to be brought out hastily. The language is, "Who hath heard such a thing? who hath seen such things? Shall the earth be made

to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." This carries the thought that there is to be a coming out of the people, a gathering of the first ripe fruit in such haste, so quickly, that no one had ever heard of such an event before in the history of the world, for, remember, the language is, "Who hath heard such a thing? who hath seen such things?" and we have reasons for saying—that when the time comes for God to call his people out from the world that they thenceforth may be one with him, then they will have an experience that will make them know, in a way they have never known, what it is to eat the flesh and to drink the blood of the Christ, to have the spirit of anointing, the Holy Spirit of life from God, enter into them and make them one with God.

A single gentle rain makes the grass many shades greener. So our prospects brighten on the influence of better thoughts. We should be blessed if we lived in the present always and took advantage of every accident that befell us, like the grass which confesses the influence of the slightest dew that falls on it, and did not spend our time in atoning for neglect of past opportunities, which we call doing our duty.—Thoreau.

All service ranks the same with God;
If now as formerly He trod
Paradise, His presence fills
Our earth, each only as God wills
Can work—God's puppets best and worst,
Are we: there is no last or first.

Browning.

IN A STRANGE LAND.

By Abijah.

We are waking up to the fact that we are in a strange land, in a foreign land, away from home; and that we are held captives in bitter bondage in this strange land. There is no picture that more exactly portrays our actual condition than that of the Biblical account of the seventy years captivity of the children of Israel in the land of Babylon. What pleasure is there in this strange land where everyone and everything about us is tainted by the blighting influence of that cursed lie of Eden? Bowed down under so great a weight of corruption, how shall the true nature of those find freedom of expression, in whom there still remains a faint consciousness of their native Jerusalem, the city of the living God? "By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing Yahvah's song in a strange land? If I forget thee O, Jerusalem let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

How can our nearest earthly relatives or closest earthly friends know us, understand, us or have fellowship with us, when in this bewildering place, we scarcely know ourselves? In this land of the stranger, what is known of real being? The lie of the serpent has so discolored the consciousness of its inhabitants that they are but fragments of beings; and alas, we have partaken of their consciousness, and therefore is our iniquity

recompensed doubly. "I have surely heard Ephraim bemoaning himself thus : Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke : turn thou me, and I shall be turned ; for thou art Yahveh my God. Surely after that I was turned, I repented ; and after that I was instructed, I smote upon my thigh : I was ashamed, yea, even confounded, because I did bear the reproach of my youth." O, that this night of delusion might break away ! When shall we enter into that pure, unadulterated consciousness of the Most High, where there is neither male nor female ; but a consciousness of Eternal being that includes them both ? "Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net : they are full of the fury of Yahveh, the rebuke of thy God." "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of Yahveh the cup of his fury ; thou hast drunken the dregs of the cup of trembling, and wrung them out." If not, let us then drink it, until Yahveh sends forth judgment unto victory, assured that the days of our captivity must come to an end when we shall return and come to Zion with everlasting joy upon our heads, and sorrow and mourning shall flee away.

Glorious it is to wear the crown
Of a deserved and pure success ;
He who knows how to fail has won
A crown whose luster is not less.

Great may be he who can command
And rule with just and tender sway ;
Yet is diviner wisdom taught
Better by him who can obey.

Adelaide Procter.

MAN'S SUBSTITUTE FOR LOVE.

By Enoch Penn.

As I lay in a hammock hung between two trees, I was very unhappy. My heart felt hard and cold. I was so utterly feelingless, so lacking in any sympathy or care for anything or anyone, that, with the tightness about my heart, I was wondering what evil it was that had befallen me. Then I saw standing by me one of those from the other side. After a while I felt impressed that my visitor was about to leave me, and in my concern I cried: If you must go, at least soften this hardness in my heart. My companion disappeared, but I felt a warm, loving sensation filling me, and my heart softened, and I rested at ease. I then knew that my request was heard and granted.

How little we realize of that wondrous world of love which is so near, whose inhabitants so willingly soothe the aching hearts and calm the troubled minds of men, if they will but receive of their helpful ministrations.

Limited as our acquaintance with that world is, yet it causes us to realize very vividly the truth implied in the proverb: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Those in that world give freely, gladly, and grow all the richer by their giving. For by their giving they do but empty themselves of their present store that they may be enabled to receive from the Infinite Storehouse, to which they have such full access, that which is richer, fuller, better.

He who said to his disciples, "Ask largely that your joy may be full," knew well that this same Infinite Storehouse is as wide open, as fully accessible, to man as to the angels, if man would

but have that loving faith which would enable him to receive.

"Ye cannot serve God and mammon," said the Master, for he knew well that in this loveless world, where a medium of exchange is necessary, so that each may be paid for services rendered, that he might in turn be enabled to purchase services in time of need, we are living according to a law so at variance with the law of that world from which he came, that man could not harmonize these two antithetical principles so as to live in harmony with both at the same time. It requires no acuteness of mind for one to see that we cannot accept and act upon the principle expressed by the Master in his words to his disciples: "Freely ye have received; freely give," and at the same time accept and act upon the principle that for any services rendered there may be demanded an equivalent or medium of exchange of "intrinsic value."

Could anyone imagine for a moment that in that world among the angels they use a medium of exchange of "intrinsic value" to pay for services rendered, for love given and received?

We read that, "God is love," and when we consider how gladly, how willingly, how freely, selfish man gives of his substance and services to a dearly loved one, and how gladly the loved one receives such services, we see at once that in that world of love, all freely give and all as freely receive. There can be neither debits nor credits, neither buying nor selling, with them. And because the Master wished to establish God's kingdom on earth among men, he taught his disciples its laws, and one of them was, "Freely ye have received, freely give;" for, "Ye cannot serve God and mammon."

We understand that the early Christian church recognized that demanding an equivalent for services rendered was not in harmony with the teachings of the Master, and so some of them "had all things common." So we see that they not only went so far as to admit that the principle of usury or interest bearing was contrary to their understanding of the Master's teachings,

but also private ownership, hence, giving or receiving wages, in fact the use between themselves of any medium of exchange or claims of indebtedness.

We perceive that money or any medium of exchange is purely a child of selfishness. It sprung into use because men did not have that love for each other which would have made them mutually and freely helpful. There is nothing that can be accomplished with money that love will not accomplish better. Therefore we realize that wherever money is necessary it is because love is lacking. So we perceive that too great an appreciation of money and the thought of its being a necessity has arisen from man's failure to realize that the darkness and unhappiness so prevalent in this world is caused, not so much by the lack of material possessions, as from a lack of watchful care and a loving consideration for others.

"Thy money perish with thee," said Peter to the one who would purchase the gift of God with money. And so we say to the present age and order of life in the world: "Thy money perish with thee." For when God's kingdom of love will have been established on earth among men, then will be the time spoken of by the prophet Isaiah: "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats."

All we have willed or hoped or dreamed of good, shall exist:

Not its semblance, but itself; no beauty, nor good, nor power
Whose will has gone forth, but each survives for the melodist,

When eternity affirms the conception of an hour.

The high that proved too high, the heroic for earth too hard,

The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;

Enough that he heard it once: we shall hear it by and by.

Browning.

THE POWER OF PRINCIPLES.

By Frank H. Randall.

(In *The English Magazine of Mysteries.*)

Author of "Psychology," "Your Mesmeric Forces," etc.

Creative Principle.	Exhaustive Principle.
FAITH.	DOUBT.

In very few directories of human concern is there such a vast yet unexplained area as that occupied by this great principle, FAITH. In the first place great, because it is one of the vital principles of our national religion, and permeates very naturally therefore, the very being of well nigh everyone born under its influence. Secondly great, because it has about it a certain irresistible subtleness, which most, if not all, seriously thinking minds, at some time of life, have been made fully to appreciate. And thirdly great, because it has with it always a sort of passport into the unrevealed—that realm of finely conceivable processes which seems forever to draw the mind of humankind toward the Great Power of the universe.

Yet it would be correct to say, that there is a general disposition among people to be very satisfied with the simple existence of the word Faith, and whatever ideas or powers that legitimately accumulate around it. But the mere acceptance of the word often works a purpose; where it does, it is regarded more as a sign of a divine process beyond human conception, than something which experience should teach to be a word that signifies a power at once practicable and applicable in everyday life.

There are some, too, who in endeavoring to fathom the nature and character of FAITH, become the more mystified; and others,

a remainder who find themselves doubting its intended significance, and, therefore, wander off into an opposite course with no alternative but to believe (and note the word *believe*) sense and action to be the primary and ultimate of all concerns of human nature.

But, while there is something *real*, tangibly, perceptibly real, in matters of sense and action, there is also something very real in the processes of mind and principle. Touch, taste, smell, hearing, and sight search out in the physical world facts and concerns that correspond with them. They form the channels along which the mind operates in its cognizance of mundane things. In the realm of mind—the world of ideas and inspirations, etc.—there also are great *realities*, subtle imaginings, the results of which are the variety of things round about us, from the first childish thought for a pencil-stroke on the wall, to the most elaborate and intricate combination of machinery ever constructed upon the plans laid out by the ideas of humankind.

It will not, therefore, be longer, and with reason, said that, in life, the only effective things are the sensuous. Certain it is Faith, and its opposite Doubt, are powers in the economy of humankind. They belong to that complexity of important principles of life upon which exterior affairs are moulded, and which work health, happiness and success, or disorder, difficulty and despair, as they are allowed respectively to possess the mind and govern the system.

There is something more than the tangible and sensuous. Viewing the *world* of mental and spiritual powers it is not at all difficult to see very actual and real results occurring through the means of what is known as *the power of faith*. In humble homes, the arrival of money and bread. In elaborate stations of life, the removal of some heartrending terror. In disease, the gaining of health and strength: and in trouble, mental relief. Indeed, cases of direct material gain and general well

being could be cited as the results of persistent and unswerving faith to some definite end; and where it thus allowed to occupy the mind it may achieve, sometimes in strangely occult ways, and at other times through the direct medium of person, circumstance, or action, as startling, satisfactory and important results as the powers of hope, courage, determination, etc.

In the general expressions of humankind there is much fact wrapped. The intuition arrives easily at deepest truths. Taken as a general survey, mankind readily and intuitively sanctions to itself the fact that there is some such process as Faith going on in the human make-up, and also that, contrary to it, there is a power called Doubt, which, suffice it to say, deprives its possessor of the benefits and advantages that its opposite—Faith—secures.

Concerning the manner in which Faith can be disposed, there appear to be three dispositions (1) Spiritual Faith, or faith in the All Governing Principle of life and being (the most tremendous of all possible conceptions); (2) Faith in mankind; (3) Faith in oneself. Which of these three is most important would depend upon which of them there is lacking in one's being, and it is that which becomes the chief.

(1) *Spiritual Faith, i. e.*, faith in The Author of All, derives its power from reverence for the unrevealed, the unknown, the incomprehensible: from reliance upon the powers of Inner Nature. It establishes communication between one's inner self and the inner governing principles and laws of life. It raises one's life to the heights, freedom, and scope of the Divine, and thereby exalts one's consciousness from the mundane to the celestial. It refines the mind and intellect into correspondence with the processes next fine to those that are known to humanity, and thus often enables the apparently mysterious to occur through its agency. Mysterious because only just beyond rational experience.

The mind being by spiritual Faith submitted to the finer

forces of Nature, and then acquiring confidence, transfers its impulses by thought to the emotions where corresponding feelings are set up, and then by impelling to action, realizes them in material life. Thus, the operation of processes of development by Faith, from interior principles to outward manifestation.

(2) *Faith in Mankind.*—This makes possible the best of human sympathies and measures the support one will derive from one's fellowmen. If one would see the sweetest qualities foremost in those about us, have faith in them, and they thrive into expression. If one would maintain the good feeling of fellow creatures, never doubt the existence of it, else it loses its warmth and goodness. In fact, faith in the good intentions of others, calls forth in them the desire to make them effective.

Doubt of goodness in others will attract evil; but doubt of evil with an accompanying faith in possible goodness will make it difficult for ill to manifest, and in doing so makes it easier for good to appear.

(3) *Faith in oneself.*—Faith in oneself is the seed of confidence. It gives assurance in the performance of one's duties, and in the putting into effect the purport of one's convictions. It measures the individual power one will wield among others.

Convinced of the possibility of some plan or scheme, yet obstructed or threatened by surroundings, persons, or even wild self-imaginings, fixity of mind, resolution and strength of purpose may be maintained by the addition of the merest self-faith, a subtler and therefore keener form of self-confidence. It takes the form of a higher ascension of mind into safety from the severities of unnecessary contest with hindrances to peace and happiness.

When obstacles occur faith in one's own ability to overcome them is the mental note that produces the necessary power. Faith in one's own possibility is the highest pitch of self-confidence that can be attained, and when it is so attained let the aspirant remain serene in Spiritual Faith until there has accumulated around the faith state sufficient energy and power

to be employed by the will in the performance of achieving the end aspired to.

These then are the three dispositions of Faith.

There are many further considerations, however, for is it not a fact that Faith and Action conjoined complete the power of executiveness? The former etherializes, the latter materializes. By actions the inspirations of Faith are realized. By Faith, the difficulties of action are dispersed. The union of Faith and Action in the attainment of some end, constitutes a power as effective as any combination of principles human nature can compose.

Faith exalts its possessor from the multiplicity of mundane excitements and purifies the mind of harshnesses, and checks the ravages of bodily and mental cares upon the tender depths of human nature. It gives what might be termed a sublime freedom of soul from the aggravating illusions of life.

Akin to Faith are the creative principles of aspiration, Hope, Trust, and Confidence.

Allied with Doubt are the exhaustive principles of mistrust, Suspicion, Fear and Despair.

See the man or woman of thorough and well governed physique, expressing outwardly the self-mastery and control within. The very next idea they entertain in their minds will, apart from judgment and reason, be confronted in two ways, *i. e.*, doubtfully or with faith. If the idea is desirable, it is immediately held in faith, and so retained until it is seized by confidence (the next stage toward action) and thence consolidated into effect.

Experimental psychology shows beyond question how any state of mind may affect the system, and armed with such evidence as given by Hypnotism, Suggestion, and Magnetism, it is easy to foretell how Doubt on the one hand, or Faith on the other, will work upon the faculties. If for instance one's ability is strength of body, and one doubts it, there immediately

arises (1) the inability to be strong (2) the ability only to be weak (3) final feebleness. The system and its faculties are rendered exactly as doubt or faith permits them. In the face of advantage, Doubt will cast its gloom, and cast away the good it might otherwise obtain. Faith, in the face of terror and difficulty, finds freedom in other affairs.

A road to life's happiness is the choice of *principles* that are wise and good. To facilitate this, a little advice can be gleaned from the suggestion that wherever there is no evidence of ill, there is no *reason* for doubting whatever good appears. Nothing is advantageous that is obtained by assenting to doubt obvious good. Test experimentally the advantages of ignoring ill and having faith in the best, and under the greatest difficulties, the effect will be a sort of steady buoyancy that lifts from the grosser concerns of life, and gives calmness and peace among those that are sublime.

THE ILLUSION REAL.

We are in a grand illusion,
Infinitely grand ahead!
The question is not: "Are we dreaming?"
But: "WHY are we living and dead?"
WHAT is the woof we are weaving?
HOW are we now being led?
The game is a vast delusion
Yet real as the life concealed;
Unmoving Reality never
Except to the few appealed:
Our life is a grand illusion
True as life unrevealed.

Allan.

THREE LITTLE WORDS: I LOVE YOU!

By John A. Morris.

"I love you!"

Three little words of great and transcendent power! What a thrill of enjoyment, what vibration of harmony, what ecstasy of bliss, travels through the inner world of that maiden who hears for the first time in her young life these words of golden beauty from the lips of him who is her lover-prince and sweet-heart-king. What exaltation of being, what divinity of expression, what power of character, are in these three words, painting, as it were, the red blush of love upon the cheeks of innocence while the eyes sparkle with the brilliancy of a joyous light; and upon the lips of lover-devotee and masculine admirer shines the power of Love's golden oratory while within those three positive affirmations is imprisoned and concentrated the eloquence of the world in radiant life.

Three little words: I love you!

For the enchanted sweetness of a woman's smile dictators have violated pledges and broken oaths and flung the crimson creed of war across a world's domain; and though, anon, Love has apparently been lost in suffering, pain and tears, the world of poetry and art has gained through Love's tremendous creativity. For Beauty's dream of empire Love has played tyrant unto peace and plenty and enthralled in chains of iron men and women of pure and noble lives, while famine and war stalked arm in arm across the world's great center of activities.

Three little words: I love you!

From Love's perverted form of Passion is born high-handed jealousy and brutal hate while the crimson crime of murder sits enthroned in state. From hatred born of jealousy in possession

of the physical is evolved insanity of mind and disease of body.

Three little words: I love you!

Words of grandeur and of esoteric essence! Through the power of Love nations and civilizations have risen and fallen, a Pericles worshipped at the feet of sweet Aspasia, and Cæsar, august Cæsar, clothed in all the panoply of power in imperial Rome, bared his proud head and bent to kiss the dewy lips of Cleopatra, the dusky enchantress of the Nile; and his iron will melted in a flame of love and honeyed caresses from her whom his heart sought in pleasure and in pain, while dreams of amorous delight held him willing captive unto the tender sentiment and romantic attachment of the hour.

Three little words: I love you!

Let us examine this sentence and find within in it the Divine Realization of Beauty, understand its intrinsic meaning, and interior significance. Let us search it with the X-rays of critical analysis, the clairvoyant power of Divine Revelation!

"I love you!"

Within these thee words see a tri-unity of expression, a three-fold power of constructive utility and yet all at-one with the whole universal experience of things. Repeat this sentence three times, emphasizing first the word "I," then "love" and then "you." Thus:

"I love you!" "I love you!" "I love you!"

Let us now reveal to you the philosophy of the I; and as I reveal it unto you so do I reveal it unto myself, one part of the great I AM revealing it to another part of the great I AM.

Who am I? What am I? Where am I?

First, who am I? I AM that I AM; and what I will to be that I AM! I am Personified Force, Personified Intelligence, Personified Thought, Personified Life! I am the Ideal and the Real, the shadow and the substance, mind and matter, life and death! I am Soul! I am Love! I AM the fairest image of

Love's beneficent and transcendent power, because that is what I Will to Be.

But the I AM of being is only a seedless plant, a passionate thought floating around in the void of space, unless its existence becomes transformed into life through the transmuting power of activity.

Now if I am Love, then Love is doer as well as seer; and in activity Love loves and through the power of this love-action it draws and attracts unto itself an answering love. If manifested through man for woman it is Wisdom seeking an answering love; in woman for man, Love searching for matehood in reply.

What am I?

I am the music of the spheres, the Harmony of harmonies, the ego of man or woman, the individuality, as manifested in the life-essence of persons, states, communities, nations, races, creeds and civilizations. It is the Be-All and the Do-All that permeates and saturates the universe with the Living Thought of Creative Action.

Where am I?

I am in the bosom of a living Love, in the tempestuous ocean of a never-dying Love where wondrous waves of creative thought rising and falling in changing colors of iridescent beauty break upon the shores of material circumstance, upon the hard ground of past follies and past habits. My home is in Love for my character is there and all my environments are formed and fashioned according to the character and intensity of my Love. Love Love as manifested in Beauty with a single concentration of purpose which nothing can deny, and we will draw all things beautiful to us, and all things around us will be beautiful, bright and harmonious. Love Love as manifested in Power—power in art, in literature, in church or state, and we will draw power to us as sure as the sun shines; and the particular form of power we love with that intensity of concentration that is

necessary to success will be ours if we work and strive and live for it. Thus Love is Beauty! Love is Power! Love is, in fact, all things in the universe, though Power, Beauty, Intelligence, Wealth, Success, *et cetera*, are but branches or manifestations of the I AM of Love, the vine or Great Love-Power.

I love you!

What is Love?

It is the Creative Passion of Divinity that always has been, is now and forever shall be in some form or other; and permeates and saturates the universe with its waters of beauty and glory, and all other phenomena and manifestations that we see so plentiful around us.

I am Love; and as Love I love! I must love, for it is the nature of Love to love, and it must love something—some one or more of the many manifestations or material expressions of Love's multiform activities or created forms of utility.

Love in its perversions may rule as passion, in its inverted form as hate; but nevertheless contrary to the appearance of things or outward seeming, Love reigns and lives and beautifies this world of matter.

Man as a personified expression of Love may and often does love things injurious to himself, not of the highest order of expression, or at least not used in the highest and most perfect sense; but this fact stands uncontested and uncontradicted that *Man loves*. Why? Because he is Love—and as Love it is his nature to love; and he loves that the most toward which he has developed his mind the most, and he becomes the manifestation of that of which he is the thought-creator or love-developer.

I love you!

If I am Love, so are you; and in this Love you are a part of me and I a part of you. I love that part of you which is most attractive unto me, be it in body or in mind or both. I, the masculine manifestation of Love Predominant, love that Love in Woman which makes for beauty of person and excellence of

mind, which ultimates itself in the world in the trinity of Sweet-heart, Wife and Mother to the race of Man.

If I am Love and you are Love, in our two loves coming together and fusing into one grand chemicalization of forces we see love responding to love, love seeking harmony in Love's sweet melody, *Love loving Love!* It is the love in me that is in love with the loveliness in you!

For I as one form or manifestation of Love, love another form or manifestation of Love; hence, friendship, courtship, marriage. Hence, lovers and sweethearts, husbands and wives, fathers and mothers.

These three little words "I love you!" are the grandest and greatest in the English language to-day. Because of the I-love-you thought worlds, planets and stars have been created; art has been enriched; music has been made divine; sculpture and painting have been a power for truth and beauty in the world; and oratory has been breathed forth in words of fire upon the fragrant air—oratory such as will live as long as words themselves are known to men. Some of the grandest poems of the ages have been written through the inspiration of the love-power; and some of the most heroic deeds that history chronicles, of brave men for fair women, have been done in the all-pervading, all-inclusive name of Love. "Greater *Love* hath no man than this that he lay down his life for another," said Christ.

Saviors have been created by it and revolutions born of it!

"I love you!" are the words the lover uses to his sweetheart in the courting-time and so great is his love that oftimes he thinks he would be willing to lay a world in ruins at her feet, if such he could for her sweet sake; but this is also the language of the dramatist, musician, poet, painter, sculptor, author, actor, orator, scientist, savior and revolutionist. They are wedded to their art, to their religion, to their sacred cause of redeeming a world from lower thoughts and a too great immersion in material things, of revolutionizing society by changing

the ideas of the age in which they live regarding a higher justice than then exists; and each and all of these say to their sweetheart—SHE WHOM THEY LOVE THE MOST IN ALL THE WORLD, and who possesses their hearts and souls: "I love you!" And because of these three words expressed in the many activities and industries of the world, we move on to higher things and loftier ideals for the morrow.

BROTHERHOOD.

That plenty but reproaches me
Which leaves my brother bare;
Not wholly glad my heart can be
While his is bowed with care.
If I go free and sound and stout
While his poor fetters clank,
Unsated still, I'll cry out,
And plead with Whom I thank.

Almighty, Thou who Father be
Of him, of me, of all,
Draw us together, him and me,
That whichsoever fall
The other's hand may fail him not—
The other's strength decline
No task of succor that his lot
May claim from Son of Thine.

I would be fed. I would be clad.
I would be housed and dry.
But if my brother's heart is sad,
What benefit have I?
Best he whose shoulders best endure
The load that brings relief,
And best shall be his joy secure
Who shares that joy with grief.

E. S. Martin.

CORRESPONDENCE.

Falk, Cal. April 26, 1905.

Mr. H. E. Butler,

My Dear Brother: The May number of "Bible Review" surely is unique in its way. From present indications it would seem that ere long the most skeptical, the most materialistic, will have ample food for reflection from spiritual manifestations. I feel that your words are only too true, where you say—referring to the article "The Welsh Lady Seer"—"We do not say that there are not many good, honest, Christian ministers, but we do believe that the leading ministers are the strongest infidels of any class of men now in the world." These are undoubtedly the ones whom the Master will tell "In that day", "I never knew you." Blind leaders of blind. The dark clouds are fast gathering when the time of evil will be upon the world.

I was very much interested in Henry Proctor's article entitled, "Parthenogenesis And The Immaculate Conception." His scientific treatise is very good and would seem to be a strong argument in favor of the immaculate conception of Christ as advocated by the Church. While it is in harmony with the teachings of the church, yet it seems to me not to be in harmony with the Scriptures. According to the Scripture, we find, Christ is the root and offspring of David. We also find in Hebrews ii. 16, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." If this be true, and the prophecies concerning Christ all lead us to conclude him to be a descendent of Abraham, then Joseph must have been Christ's father of the flesh. If Christ had been of any other nature than that of the seed of Abraham, how could he be our pattern? If Christ's body was of a different nature from ours, then would it not be useless to attempt to approach his? But we find it said of him, "He was tempted in all points as we." It seems to

me your articles, "The Christian Religion" in January number of BIBLE REVIEW is very clear on the birth of Christ. This is the only explanation I have ever read on the birth of Christ that seems reasonable and satisfactory. It is not my intention to criticise Mr. Proctor's article, but I cannot see it in the light that he presents it, for it does not seem in harmony with the Scripture. It is the truth I desire and what I am seeking for, and theories have no attraction for me.

Wishing you and the Esoteric brethren God's blessing,
I am, Sincerely yours, I. L. H.

San Antonio, Tex. April 29, 1905.

Dear Friends: I have been permitted to read BIBLE REVIEW for over a year regularly. Many things that at first I was unable to understand have now become clear to me. The article in the last number—"A Word of Warning," is especially fine, and appealed to me to be very true.

I have studied spiritualism for over ten years and can say with the writer of those experiences, "Fly from spiritualism: it is dangerous;" through it I was almost on the verge of materialism. I felt like one out on the stormy sea in a ship without any rudder. Some of the writers on spiritualism make fun of God, the Bible, Christ, prayer and many other sacred things. But thanks be to God, through the help of BIBLE REVIEW and a few other high spiritual books which seemed to fall accidentally into my hands, I was saved from further deception. I can again pray as of old. Now my desire is to be one with the Eternal Brotherhood, and with the Christ and the Eternal Spirit, and that I may be a temple in which dwelleth the Godhead. I want to so live that I may be in conscious touch with his spirit, so that I may walk in his ways.

Spiritualism has caused me many a heartache. My husband, the man I loved and was true to me in every way for thirty-two years, has left me for others, who are living on the free-love

plan. He has left me in debt to struggle on in the best way I can in my declining years; but with the help of the All-wise Father I am almost out of debt.

Fraternally yours,

Mrs, K. B. B.

Phoenix, B. C. Canada. April 3, 1905.

Dear Sir: I write to ask information of you upon certain points of Scripture which seem difficult:

In Rev. vii. 5 we are told of the sealing of the twelve thousand from each of the twelve tribes of Israel. According to some astrologers, the twelve signs of the zodiac are interchangeable terms for the names of the twelve tribes of Israel. Thus, your subscriber, having been born in the sign Pisces, is told that he belongs to the tribe of Napthali. Is this correct? To proceed: The tribes of Israel are enumerated in the passage aforesaid, and I count twelve of them; but cannot find the tribe of Dan mentioned. Jacob, speaking of Dan, say: "Dan shall be a serpent by the way, an adder in the path;" which seems to be confirmed by Jeremiah viii. 6.

Please tell me what becomes of Dan, and enlarge on the question raised.

One more point and I have done for the present: In the BIBLE REVIEW I notice more than once the quotation rendered: "I know that my redeemer liveth," when I believe the revised version gives: "I know that my *avenger* liveth," making, it would seem, another sense altogether. Please inform your readers which is right.

I would like all the above-mentioned points elucidated in the BIBLE REVIEW, as the matter seems to be one of general interest.

In conclusion permit me to express my satisfaction with your magazine; to me it seems the only interpretation of the Scriptures that is worth reading. It seems such a pity that the greatest and best of all the books of power and life should be so little understood.

Fraternally yours,

W. H. B.

Ans. We do not believe that the twelve signs of the zodiac are interchangeable with the twelve tribes of Israel, but at the same time we do believe—and have abundant evidence in Solar Biology for the belief—that the twelve sons of Jacob were named according to the qualities that the zodiacal signs embodied, each son being born in one of the twelve signs of the zodiac. Later experience has conclusively shown us that the qualities of each sign of the zodiac rule the mental state of the race during the stay of our earth in these signs; and anyone who carefully studies their own mental states will find that every time the earth changes from one sign to another, there must be an adjustment of their mentality to the new mental conditions that pervade the planet. Of course, no one observes this but those who are thinking along some one definite line and are trying to bring into existence some specific thought; these persons will find that it is difficult to create thought on a specific line when the earth first passes into a new sign, and that when they get their minds adjusted to the new conditions, the lines they had laid out in their minds will be changed, so that the word formation and general thought formations will be changed. This is largely true and observable also when the moon passes from one sign to another, and is equally true, but less potential, with the rising signs. We believe that this explains the reason why the Lord Christ chose twelve disciples, when he came to earth, and in his noted prayer to the Father he said, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition that the Scripture might be fulfilled." This answers precisely to the mystery concerning the twelve sons of Israel (Jacob), for in the final sealing there appear to be only eleven of the sons of Israel and two grandsons, making thirteen tribes.

One of the thirteen tribes—the priestly tribe of Levi, being chosen as the priests to minister to Israel—was taken to become, as it were, the central Sun. This is an exact prototype of the twelve disciples with Christ as a center; and the sun surrounded by the twelve signs of the zodiac, may be considered typical of the thirteen tribes, and also of Christ and his twelve disciples.

All this seems to argue that the planets are the mind organs

of the Infinite and that the twelve signs of the zodiac contain the twelve qualities forming, or finding expression in, the twelve conditions of human life.

You refer to yourself as being born in the sign Pisces and therefore belonging to the tribe of Napthali. True, being born in the sign Pisces you embody the qualities of the tribe of Napthali, but if you are not of the stock of Israel, or of the old Hebrew race, you would not be of the tribe of Napthali in reality. Of course, we believe that the Teutons and Celts of which America, England, and Germany are largely composed, are the literal descendants of the Hebrews.

Now as to the question: "Why is Dan left out in the account in Revelation?" We think it is for the same reason that Levi is left out of the inheritance of the children of Israel. It is said that Levi should have no inheritance among the children of Israel, but Yahveh said unto Aaron, "I am thy part and thine inheritance among the children of Israel." It is accepted as a fact that the sun is passing through another zodiac, answering in all its qualities to the yearly zodiac, and that the sun is passing through the sign Aquarius; this would make Aquarius the interior or priestly tribe of the new dispensation. It is said of the external nature of Dan, "Dan shall be a serpent by the way, an adder in the path, that biteth the horses heels, so that his rider shall fall backward." But then, note the closing statement, "I have waited for thy salvation, O Yahveh." Thus inferentially declaring that when the time should come for the salvation of the race, for the re-establishment of Eden on earth, Dan would have a special place; and this would be justified by the fact that the sun, with its entire system, being in the sign Aquarius at the present time, the Aquarius quality would be the dominant quality. Thus Yahveh would become Dan's only inheritance and the twelve tribes would take their positions, as it were, around him; he living in and from the central qualities, Yahveh being his only inheritance, he would become the expressor, or reflector of the mind and will of Yahveh.

In conclusion you ask concerning the twenty-fifth verse of the nineteenth chapter of Job: "For I know that my Redeemer

liveth, and that he shall stand at the latter day upon the earth." In the revised version it reads thus: "But I know that my vindicator liveth, and that he shall stand up at the last day upon the dust." It is quite evident that you either have a different version or that you have read the verse incorrectly. While there is a slight difference between the words "vindicator" and "redeemer," yet in this case they amount to the same thing. If a man has been under condemnation for sin, when he is vindicated he is redeemed, and when he is redeemed he is vindicated and restored to unity with the Father. To vindicate a person is to justify him, and to justify a person because of sin is to redeem or restore him back to righteousness or favor. [Ed.

BOOK REVIEWS.

Self Building Through Common-Sense Methods, is the title of a new book by Corilla Banister. 205 pages: cloth and gold; price \$1.10. Address, Lothrop, Lee & Shepard, 93 Federal St., Boston, Mass.

Contents:—Physical Perfection; Freedom; Food; Vibration; Simple Living; Bathing; Environment; Correspondence; Radiations: Color; Concentration; Meditation; Breathing; Harmony.

What Is a Horoscope and How Is It Cast. Cloth, 94 pages; price 25 cents. Alan Leo, 9, Lyncroft Gardens, West Hampstead, London, England.

This is a good manual for beginners in Astrology: this is Manual No. 2. Mr. Leo's books are the very best for students of Astrology; those wishing a thorough understanding of the subject, would do well to get these books.

"A Wonderful Armless Girl. Kitty Smith Who Lost Both Arms When a Child, Writes, Draws and Does Needle-work With Her Feet.

No greater exemplification of the old adage that 'Necessity is the mother of invention' can be presented to the people than the wonderful accomplishments of Kitty Smith, the young lady who lost her arms when nine years old, and who through sheer necessity, has been compelled to educate her feet to work like hands.

Since becoming of age, she has made her living by selling her drawings and fancy work, but recently she has been publishing a little book, giving a detailed statement of her life, together with many reproductions of her work. This book is being published at South Whitley, Indiana, where Miss Smith is now making her home; and the sale of the book is said to be all that could be expected. It is a neatly printed sixteen page booklet with Miss Smith's picture

on the front cover. It sells for twenty five cents; and is a souvenir well worth having."

Miracle and Law, A study in Scientific Religion. By J. H. Tuckwell, 30 pages; paper; price 20 cents. Address, Fowler & Wells Co., 24 East 22 St., New York.

The Christian Science Journal. We have received the April 1905, being number 1 of Volume 23. Published monthly: \$2.00 per year; 20 cents a copy. Christian Science Publishing Society, 250 Huntington Ave., Boston, Mass.

Washington, D. C. Time of Cusp Transits. June 1905.				
Body	Enters	On		
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☽	♈	2	1	45 a. m.
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	♋	8	11	7 p. m.
	♌	11	2	43 a. m.
	♍	13	4	51 a. m.
	♎	15	6	20 a. m.
	♏	17	8	38 a. m.
	♐	19	1	25 p. m.
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	♒	24	9	24 a. m.
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	♈	29	9	26 a. m.
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No. 10.

THE CHRIST ON EARTH.

By Henry Proctor, M. R. A. S., A. V. I., M. S. B. A.

“HE SHALL SEE HIS SEED, HE SHALL PROLONG
HIS DAYS.” Isa. liii. 10.

This statement appears to be in direct contradiction to verse 8, where it is asked, “Who shall declare his generation, for He was cut off out of the land of the living?” But the first (verse 8) is spoken of the person of Jesus, and the second (verse 11) of His mystical Body on earth, His Seed, which when He was cut off was to *prolong* His days on the earth. He said of Himself: “*As long* as I am in the world, I am the light of the world,” but now He says of His true disciples, and especially of the members of His Body on earth: “*Ye* are the light of the world.” So that we are to *occupy His place on earth*—“till He come,” and to be to the world

ALL THAT HE WAS

while in it, but in a more extended and larger sense, for He intimates in John xiv. 12, that every believer may do greater works even than He did, while on earth.

This being so, it is clear that His Body now on earth, ought to be a far greater blessing by means of His indwelling, to the

whole earth, than he could possibly be in His straightened earthly condition (Luke xii. 50) insomuch that He longed for the fiery baptism of suffering and death, so that His members on earth might be baptised into one body in the baptism of fire and of the Holy Spirit. So that the poor sin-stricken world was to lose nothing by His return to the Father, but to be the gainer, because even the world should know that all His members were

PERFECTED INTO ONE,

and were manifesting forth His glory, by being endowed with every spiritual gift (I. Cor. i. 7), showing the kindness of God unto the world, and the excellencies of Him who hath called us out of darkness into His marvelous light, and made us kings and priests to this world which God so loves.

But how is the Church fulfilling its duty to the world? Where are the gifts, which are the birthright of the Church of the Firstborn? Do His Seed indeed prolong His days upon the earth? Yes, to some extent it is so, but to what a poor, small, miserable extent it is, to what it might be, if we possessed and were using all the gifts described in I. Cor. xii. And why not? Nothing is impossible to him that believeth. The Temple of God on earth which looks at present so naked and bare, shall yet be adorned with precious gifts like its earthly prototype, and we shall yet be able to say as Irenaeus said of the church in his day, "The gifts are *innumerable* wherewith God has

ENRICHED HIS CHURCH

throughout the world, and by virtue whereof, in the name of Christ, the Church every day doeth many wonders for the good of the nations."

Observe the mighty effects of the signs and wonders which were done in the name of Jesus in apostolic days (Acts v. 12); how *multitudes* both of men and of women were added to the Lord, and how multitudes came together from the cities round about Jerusalem, bringing sick folk of every kind, and they

were *healed every one*. The faith of the people so increased that they brought out the sick into the streets so that the shadow of Peter might fall upon them. Even Philip the Evangelist, who could not impart the gift of the Holy Ghost, yet wrought great miracles, so that all the people of Samaria were

AMAZED AND OVERJOYED.

When Æneas was healed, we read, that *all* that dwelt in Lydda and Sharon saw him and turned to the Lord.

Can we doubt that similar results would follow to-day, if the Church were as really prolonging His days on earth, as the Church of Jerusalem did?

The Church of to-day is like an army which has surrendered its most effective weapons to the enemy. The forces arrayed against it are just as strong as ever they were, although they are taking on new forms, and the time is approaching when

THE ENERGY OF SATAN

will be abundantly manifested "with *all* power and signs and lying wonders; and with all deceit of unrighteousnes."

For the false Christs and false prophets who "shall show great signs and wonders; so as to lead astray, if possible, even the elect," have already begun to be manifest. These are using, and will use, spiritual weapons, for they are the thieves and robbers, who enter not in by the Door, but climb up some other way (John x. 1), men of violence who take the kingdom by force; for, "the kingdom of the heavens is being invaded, and invaders are seizing upon it" (Matt. xi. 12, Rotherham).

The defender have cast away their weapons and wonder why they are defeated; why the

CHURCHES ARE EMPTY

and the devil's playhouses so full. It is because the Spirit has been grieved away from the churches. The Ministers do not "covet earnestly the greater spiritual gifts," but expect to save the world by learning and rhetoric, not with spiritual but with

natural gifts and acquirements; not with God's weapons but with carnal weapons.

Spiritual gifts are absolutely essential to the building up of the Body of Christ, and for the perfecting of the saints, because this work can only be done by spiritually-minded inspired men—apostles, prophets, evangelists, shepherds, and teachers (Eph. iv. 11), and it is the nine spiritual gifts which fit them for these offices.

In I. Cor. xii., it is clearly shown that it is by means of the gifts that the

BODY IS TEMPERED TOGETHER,

and the gifts may be shown to correspond to the various members of the body, thus:—

- | | | |
|---|---|--|
| 1. Wisdom | } | The Head, v. 21 (the mind of Christ). |
| 2. Knowledge | | |
| 3. Faith—The Heart (with the heart man believeth). | | |
| 4. Gifts of healings | } | The hands (imparted by laying on hands). |
| 5. Inworkings of powers | | |
| 6. Prophecy—The eye and the ear (v. 16). | | |
| 7. Discerning of spirits—The spiritual smell (v. 17). | | |
| 8. Tongues | } | The tongue. |
| 9. Interpretation of tongues | | |

The apostles are the *head* (the intellect); the greater prophets who see visions, the *eye*; the lesser who hear God's voice continually, the *ear*. The men of mountain-moving faith, are the *heart*; the healers and inworkers of powers, the *hands*; and the possessor of lesser gifts, the *feet*: and so together they constitute the Body—the Christ on earth.

The prayer of our Lord in John xvii., shows that the *manifested* unity of the Body, would cause the world to *know* that He was sent of God (v. 23). Apart from the spiritual gifts this

UNITY CANNOT BE MANIFESTED,

and the world cannot therefore *know*. It is for this that the world is waiting, and when the world sees it, it will believe (John xvii.), and our churches will be crowded instead of being so sadly empty. Christ will again "see His Seed" and prolong

His days, and the pleasure of Jehovah shall *prosper* in His hand.

Some time ago the *Daily News* sent men to all the London Churches, to spy out the nakedness of the land, and the result was alarming—nine-tenths of the population never darken the doors of any church. The question of a remedy was discussed, day by day, in the daily press, under the head of

“PAGAN LONDON,”

as it is called by a church dignitary. The disease has become both acute and chronic, but the remedy is indicated by our blessed Lord Himself in the prayer of John xvii.

If the believers were perfected into ONE—“baptized in one Spirit, into one Body”—the whole world would *know* and *believe* on Him.

But without men of spiritual gifts the Body cannot be built up (Eph. iv. 12) on earth, although it exists in heaven. The Spirit clearly shows us that such spiritual men constitute

THE CHIEF MEMBERS

of the Body, as the head (or mind of Christ), the eyes, the ears, the hands, and the feet (I. Cor. vii. 16-21); and as we cannot conceive of a body without these members, it is demonstrated that the Body cannot exist on earth apart from spiritual gifts.

Every true Christian throughout the world, therefore, should “pray without ceasing,” that these gifts may be fully restored to the Church so that all the world may again see the Christ on earth.

“The greatest test of character is to be found in the way we meet the common duties of life. He who is faithful to the harder tasks will not be unfaithful in the easier great things.”

THREE RACIAL PERIODS.

By Leo.

“Why thus longing, thus forever sighing,
For the far off unattained and dim?”

A longing and a sighing that the world in all its history has never before known. It would take a larger book than this to mention all the things that men long for—riches, honor, fame, position, knowledge, wisdom, friendship, love, soul-companionship, and spiritual attainments—with their innumerable subdivisions—are a few of the things that men long for. And yet, so far as we have any history, the world as a whole has never been in such a prosperous condition, either materially, intellectually, or spiritually. Then why this restlessness, this longing “for the far off unattained and dim?” We find the solution if we look at the different stages through which the individual passes in a lifetime.

Every individual life is divided into three stages—childhood, youth, and maturity. Of all these periods, youth, or adolescence, is the most trying and fraught with the most dangers to the individual. This adolescent period occupies the time between puberty and maturity—from about fourteen years to twenty-five years.

Those who have had the care of youth in this transition stage—especially near the age of puberty—are often led to wonder at his peculiar deportment. At one time he will conduct himself most manly, at another he will act so childishly that one can hardly realize that he is the same individual. The reason for this unreliable conduct is that the youth is neither child nor man. At one time the child period will appeal to him and he will act and see things from the child's point of view: at another time he will act and see things

from the man's view point. The youth has not quite stepped over the boundary into manhood—although he has occasional glimpses of his coming glory—consequently we find him sometimes in one stage and sometimes in another. He is restless, unhappy, and irritable, and takes delight in resisting all authority and restraint. And those to whose lot it falls to govern him, know that they have an almost impossible task. Neither does the youth have any idea of the cause of his unhappiness, and it is useless to reason with him; he usually blames those in authority over him for all his troubles. He has a great desire to do as he "pleases," as he terms it, and to assume the responsibilities of manhood.

As the embryo man passes through all the evolutionary stages through which the race has evolved, so the race at large will pass through the same stages that each individual passes through. First, the child-period, or instinctive man; second, the adolescent period, or intellectual man; third, the adult period, or spiritual man.

The majority of the race are now and have been for some time, in the intellectual period, although some—the lowest savages—are still in the child-period.

This great unrest is caused by the warring of the old against the new—the intellectual against the spiritual, the higher self against the lower self; and as the boy is ignorant of the cause of his restlessness and discontent, so is the intellectual man ignorant of the cause of his unhappiness. He thinks as the boy thinks, if he can secure this, that, or the other thing, that he will find happiness.

As all youths do not mature at the same age, so all individuals of a certain race period do not reach their ultimate at the same time. All along the ages there have been those who have had occasional glimpses into the manhood of the race—spiritual consciousness.

Some day the boy will have lost his boyhood, his transition

stage, then he will be a man; he has had occasional glimpses into manhood, now he has arrived at that state permanently. Some day the purely intellectual man will have lost *his* transition stage, he will be a spiritual man, he has had occasional glimpses into spiritual consciousness, sometime it will come to stay with him and he will go no more out forever.

For those who have hungered after this spiritual consciousness, God has graciously lifted the veil, and they have had glimpses into the Promised Land. And these have been of every race and tribe and nation, of every sect and cult and religion, of every age and clime and condition; and they have come from the East and from the West, and from the North and from the South.

As God did not speak to Elijah in the "strong wind," or in the "earthquake," or in the "fire;" but in the "still small voice," so will he not now speak to man in the strong wind of materiality, in the earthquake of commotion, or in the fire of sensuality; but in that great calm that follows the storm he will speak to his spiritual consciousness in that "still small voice."

When all as a race have attained this spiritual consciousness, there will be a great calm, a rest for the struggling soul, a peace that passeth understanding, a joy that knows no sorrow, and an eternal progress from glory to glory. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

I am astonished to observe how willing men are . . . to permit idle rumors and incidents of the most insignificant kind to intrude on ground which should be sacred to thought. Shall the mind be a public arena, where the affairs of the street and the gossip of the tea-table chiefly are discussed? Or shall it be a quarter of heaven itself,—an hypæthral temple, consecrated to the service of the gods?—Thoreau.

CHARACTER BUILDING.

By I. L. Harpster.

"My brethren, count it all joy when ye fall into divers temptations."

This passage of Scripture seems a veritable paradox; for who wish adverse feelings and conditions to cross them? It is natural for one to choose the road with the least obstacles in it—the way presenting the least resistance. Man, that is the physical man, is naturally a lazy being, and it is only the energy through the will that causes the physical to act. Herein lies the great difficulty to spiritual advancement. The physical nature of man is indolent and will only yield to repeated attempts on the part of an unconquerable will. This nature does not yield with any degree of freedom, and dislikes to have any of its habits disturbed. Antagonism at once begins when the molecules at repose are forced to act not in harmony with its acquired nature. Habit after habit through ignorance and physical indulgence in the past, have fastened their evil effects upon the human family. As the spiritual or higher intelligence begins the reconstruction of the physical on lines of pure nature, we find that to harmonize it with that higher intelligence, that higher self, the growth is naturally slow, and herein the novice's patience is tested to its utmost; for he foresees results, and knowledge of laws become apparent if properly applied, which will relieve him of limitations; but the physical does not yield so readily as he desires, and therefore, he chafes under this physical bondage.

We find in developing the body, progress is comparatively slow, and this development can only be accomplished through close and constant practice, and a persistent effort on our part

to perfect results. To develop a certain faculty not in antagonism with a formed habit, is much more rapid than to correct a well established one—either acquired or formed through hereditary influence—that has held us in bondage. Bodily sensations are very deceptive and we seldom realize the deleterious effects these may produce to the physical being, but when an unaccountable pain is felt, or some part of the bodily organism does not function properly, we then realize some overt act has been committed. Ignorance of nature's laws does not relieve us of its concomitant evil effects and sufferings. As all pain, all grief, and all suffering in its varied forms, originate in and from the physical, it is there we need to look for the cause, study its nature, and devise means to free ourselves from its effect and further recurrence.

As without, so within. Adverse influences from without will affect us within, just to the same extent as our sympathies are in harmony with them. The principle is the same as the principle in wireless telegraphy. The receiver must be attuned with the transmitter to enable it to receive the pulsations or vibrations. So there must be a responsive chord within our natures to feel and respond to the thought vibrations from without, let them be good or evil, otherwise they could not affect us; and it is the effects of the evil influences upon our natures that we need to consider, for the double purpose of studying their nature and effects, and formulating means to meet and resist them.

Without trials and temptations there can be no experience—no character building. Experience is the only true teacher, and without trials and temptations one could not determine whether he could resist and overcome his difficulties. Contingencies must be met, but when the matter becomes personal, then we are brought face to face with conditions that require immediate attention, and it remains to be seen what disposition we will make of them; whether we will rise superior to our environ-

ments and difficulties, or whether we will be engulfed under an avalanche of defeat. Herein is where character is builded and that which makes the individuality. It is our nature to wish to shirk responsibilities, and whenever and wherever we do shirk, we lose an opportunity to add experience and develop character which goes to make a well rounded individuality. However, in assuming responsibilities, we need to discriminate; as often as we take upon ourselves tasks that rightfully belong to others—and by assuming them we relieve them of duties that should be met by themselves—we thereby weaken their forces and deprive them of needed experience which goes to make up their character or individuality.

When the Apostle James wrote the foregoing words he had, no doubt, in view the real method requisite to test the followers of Christ as to their sincerity in the Christian faith, and at the same time provided means whereby their faculties could be exercised to make proper advancement in spiritual attainments. So it is, as the Apostle says, "My brethren, count it all joy when ye fall into divers temptations," for it is the only way to make progression towards heaven. We need to meet obstacles in our journey to the spirit realm: not only to meet them but to conquer them, for this gives us the needed experience which makes the prize worth struggling for; and the greater the struggle, the more glorious the victory. As to reach the celestial realm is our highest conception of all attainments, one should meet all trials and temptations boldly. So the wisdom of the Apostle's remarks becomes apparent when we consider the methods employed to reach the goal where we can rightly be called the sons of God, and joint-heirs with Jesus Christ. Truly, the apparent "Foolishness of God is wiser than men".

The strength of a man's virtue must not be measured by his extraordinary efforts, but by his ordinary life.—Pascal.

CONDITIONS OF DISCIPLESHIP IN THE SCHOOL OF CHRIST.*

(Continued.)

By Rev. Geo. T. Weaver.

The second condition of discipleship in the school of Christ, laid down by the great Master, is that of self-crucifixion. "And let him take up his cross."

There is a dual sense in which we are to crucify ourselves. We are first to crucify our fleshly lusts: that is we are to carry self-denial to the point of destroying the tendency toward sinning. Suppression is not enough, especially with the besetting sins. Such sins are so deep-rooted that they must be destroyed or they will destroy us. This is true of the sin of inebriety. Half measures will never do here. No drunkard ever reformed by "tapering off." The appetite must be destroyed or the victim is never sure of himself. I do not mean by this that we are to destroy any of the faculties or emotions: or that we are to attain to a state of nontemptability by self-crucifixion. I mean we are to destroy the carnal tendencies. This leaves the organism intact, with all its faculties and forces, but deposed to the place of a servant.

The other sense in which we are to crucify ourselves is that of self-abnegation for others. This is the positive sense of self-crucifixion. The best remedy for sin is to keep oneself employed in deeds of usefulness and kindness for others. Strengthen the good, and evil will leave as darkness flees before the rising sun.

This is the altruistic side of life; and altruism is essential to the Christhood. God is universal Being, and those who would attain to the divine life must universalize themselves. Jesus

*Extract from a sermon.

was the Christ, because he was the Savior of all men. If then we would be Christ-like we must be altruistic in spirit and in life. By this I do not mean that all are to become ministers and work directly for the conversion of sinners, but in the pursuit of his ordinary vocation, whatever it may be, he is to live, not unto himself, but unto others; and the wider his sphere of usefulness, the more Christ-like he becomes. The God-power is the most potent of forces, so that he who lives a positive Christian life, is lifting the human race Christward and is unfolding the Christhood in himself.

The last condition of Christian discipleship taught us by the Master, is that of aiming directly at the Christhood life, and of persistently following it to the end. "And let him follow me."

What do we mean by this? Peter had just confessed his faith in Jesus as the Christ. This Jesus tacitly acknowledged. To be a follower of Jesus, then, is to be a disciple seeking the Christhood. What is the Christhood? This we have already defined in the sermon "The Christhood of Humanity." It is necessary then to say but little in this connection. The Christ is the highest expression of God, of his life and character. Christ is God in personality within the human organism, as Spirit is God impersonally or the universally diffused life and substance. In the Christ-man He comes into personality. That is, to follow the Christ, is to aim at oneness with God, or at divine perfection. Two general thoughts will suffice under this head. First, as to his substance God is Spirit. To become a God-man then one must become spiritualized. "They that worship God, must worship him in Spirit and in truth." Now to worship is to assimilate oneself to the object of his worship. That is, to worship Spirit is to become spiritual. What is Spirit? Spirit is the out-breathing of God: "But there is a spirit in man: and the breath of the Almighty giveth them understanding." In one's out-breathing he exhales his substance. Man attains to the acme of his possible being when his whole organ-

ism is permeated consciously with Spirit, or the breath of God. It is said by occult scientists that as Spirit permeates all space, the atmosphere is filled with it, and that in inhaling the atmosphere we draw into our organism a considerable amount of Spirit, which may or may not be assimilated, according as our lives and thoughts are, or are not, spiritual. It is also declared that by the average individual not more than one quarter of the lung capacity is used in breathing. This being true when one learns how to breathe so as to make use of the lungs in their entirety, and to appropriate Spirit in their breathing, he will naturally become spiritual throughout his entire being. Deep, abdominal breathings inhale the largest amount of Spirit; and aspiration, or earnest prayer, appropriates it. All things whatsoever ye pray for, "believe that ye receive them, and ye shall have them." Scientists have made the discovery that the earnest aspiration of a soul after God illuminates the nucleolus of every cell composing the human body. It is to this fact we attribute the shining faces of individuals newly converted, and to dying saints. This also is the secret of the Transfiguration of Jesus on the Mount.

Each cell of the body is an organism complete in itself. The nucleolus is its spiritual soul or "Holy of Holies." Within this chamber the *Shekina* dwells, and under proper conditions becomes luminous. The process is illustrated in the tabernacle service in Old Testament times. The tabernacle in the wilderness was built according to the pattern shown to Moses in the mount; which pattern answers to the cell, or globe, which is the basis of all organisms. It had its outer court corresponding to the protoplasmic, or fleshly substance, of the cell. It had its inner court, or Holy Place, corresponding to the nucleolus, or soul substance, of the cell. And it had its innermost chamber, or "Holy of Holies," corresponding to the nucleolus, or spiritual substance of the cell. Into this most holy place within the tabernacle the High Priest entered once a year on behalf

of all the people, but never without purification, and the blood of sacrifice. Immediately on entering, having met the conditions, the *Shekina* burst forth in dazzling luminosity, the symbol of the presence of Him who is defined as the "Light Unapproachable." This High Priest, in Old Testament times, the representative of all the people, corresponds to the Christ-Man in New Testament times. On inbreathing Divinity, therefore, and awaking the Christhood in one's self, the *Shekina* illuminates the innermost chamber of every cell, and therefore, permeates with spirit the whole body. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" Every true Christian is his own high priest, and on purifying himself in the laver of regeneration, and offering himself in sacrifice to his highest ideal, on aspiring to godliness, or entering into his inmost self, he becomes inspired and inwardly illuminated, because filled with the illuminating Spirit. Scientists tell us that living the spiritual life, this luminosity by degrees permeates the nucleolus, and finally the protoplasmic substance, and thus the whole body in course of time becomes spiritualized. In keeping with this Paul tells us "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." To be a Christ-man, then is to be permeated with the Spirit, and to be an illuminati.

In cultivating the Spiritual we must not ignore, or even neglect, the objective mind. The body must be the medium of the Spirit's operations. While the objective, or inductive mind, is a mind of limitations, it is objective for this world; here it is at home, and must assert itself. The spiritual mind is subjective in this world, because it is of the Spirit; here it is not at home, only in the Spiritual realm is it at home, and so objective. All spiritual processes then must be submitted to the rational mind for approval. Otherwise the subjective mind is apt to play us

false ; especially if controlled by false suggestion. Without the control of reason it is apt to be narrow, bigoted, erratic, boisterous, even insane. A soul abandoned to the sympathies is possessed of all sorts of vageries and hallucinations. Its conduct will be most unseemly or disorderly.

In the redemption, organic immortality is to be restored. Not indeed in its present fallen condition ; but it is to be changed, that is, spiritualized. Paul declares that Jesus Christ has abolished death and brought life and immortality to light. Again he teaches that we are to be changed and made like unto Christ's glorious body. The trend of the whole universe is toward the restoration of materiality to spiritual substance. There is coming a time, if it has not already arrived, when the true Christ-Man will escape mortality, by having spiritualized, and rendered immortal, the mortal part of his being. A life of ease and self-indulgence forfeits all this. Such a man must submit to have his body destroyed, as unfit to abide, and must enter another body in the next cycle in order to try again to attain to the Christhood. To lose the soul does not mean to submit it to disintegration, because the soul is not molecular, and therefore not disintegrable. It means that the soul has forfeited heaven. It goes to its own place, or the sphere, for which it is qualified, there to remain until it is ready to reenter a body and make another trial.

And now for the grand finale of the human soul : "For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed when he cometh in his own glory, and the glory of the Father, and of the holy angels." We have in these words a suggestion of a time of final adjudication. It is the time when the son of man shall come in his own glory, or shall have attained to his glorified state. The "Son of Man" here does not refer to Jesus of history, but to the human race, of which Jesus is the representative. When the race of human beings shall have attained to its glorified state,

and that of the Father, and that of the holy angels—all of which means the same glory—at that time, man, who all along has been choosing the lot of the world, and in so doing, expressing shame of the Christhood and of its teaching, then, having attained his glory—the Christhood—he will be ashamed of that which was once his choice. In other words he will then be ashamed of himself, that for so long he has been choosing the ignoble part. The judgment will not be that of another, but each will then be his own judge, even as he now is the same. His judgment will be based upon the contrast between the life of the worldling, and the glorified life of the Christ. Since in that day the judgment of man will be reversed, why cling longingly to that which is our folly?

The final summing up of the Master's warning is for wisdom to choose the better part, the enduring substance, the Christhood, the life of the glorified—the glory of the Father, and of the holy angels.

(Concluded.)

THE PRAYER—PERFECT.

By James Whitcomb Riley.

Dear Lord, kind Lord,
Gracious Lord, I pray
Thou wilt look on all I love,
Tenderly to-day!
Weed their hearts of weariness;
Scatter every care,
Down awake of Angel-wings
Winnowing the air.

Bring unto the sorrowing
All release from pain;
Let the lips of laughter
Overflow again,
And with all the needy
Oh, divide, I pray,
This vast treasure of content
That is mine to-day!

WHAT HAS EDUCATION DONE FOR THE WORLD?

We might answer with emphasis: Almost everything. In order to form an idea of what education has done for man, if we compare a man born and reared in the backwoods, away from all the educated classes, with a man brought up in culture and refinement, we notice a wonderful difference between the two; even their children will present a marked difference, both as to the fineness of their physical organism and brain capacity. From these things the mind is led to marvel at the great power of education and culture.

Education has brought down the experiences of the past and united them with the experiences of the present, so that the human family is enabled to start with the foundation already laid and to go on building higher and nobler structures.

That such a high estimate is placed upon education is not to be wondered at. Neither is this estimate entirely misplaced; but education, like all great and good things, is capable of being used for evil as well as for good. It has been noted that an educated man is qualified to be a notorious rascal. But we must bear in mind that education from the point of view of book knowledge—history, languages, *et cetera*—pertains to the things of the past, and the man who is capable of receiving and retaining the highest degree of this kind of learning is so because of his capacity to memorize.

We have spent many years in the study of human nature and find that those who live largely in the senses have the best memories, and by careful examination we find also that memory is wholly of the senses. For instance, we find certain animals

whose memory is almost unlimited, proving conclusively that memory is purely an animal function. While it is true that it serves the mind, yet nevertheless whoever will give thought in this line will find that the man or the woman who is capable of memorizing most readily is likely to be less capable of utilizing and using wisely the knowledge that has been gathered and retained.

Another fact that stands out clear and unmistakable is—that such persons are the most skeptical, and as they live in the senses they are inclined to disbelieve, doubt, and criticise everything they cannot lay hold upon and sense by one of the five senses. As to anything spiritual, they cannot even think it intelligently; it is as foreign to the five senses as anything is possible to be.

Now, the sequel to this condition of things is this: The college man whose mind is independent and original is wise and discrete in the use of knowledge. He may gain a good education for all practical uses, but when he has done so, he will begin to make use of his education. On the other hand, the person who is able to memorize and delights in memorizing the knowledge of the past, will continue to memorize and he will gather more knowledge in a single college term than another man would gain in two terms. The consequence is that this person who lives in the senses is the best scholar, because of his delight to memorize, gather up knowledge; and it is he that becomes a teacher in the college. And as he continues to delight in memorizing—as that is his nature—he becomes a very learned man and is looked up to and respected as a man of great knowledge. He becomes the instructor of the college student because of his great learning, and through his doubt and unbelief and gross skepticism, arising from his incapacity to conceive of anything spiritual, or of the incapacity to obtain knowledge in any way other than through the records of the past, he becomes a misleader of the people, leading them away from all original

thought, and from the power which is inherent in the human mind to inspire—gather in knowledge from the unknown spheres—and above all, leading the mind away from its Source, Spirit, God, turning the thought down into the darkness and blackness of materialism, into the night of the day that is past. While he is a good instructor, yet his conclusions are all drawn from his education and are confined wholly to the sphere in which he lives—the realm of the five senses. Because of this fact, education is leading more and still more in each generation toward the grossest skepticism and materialism, and the rejection of every finer sense and mental capacity.

Thus there have been left out of consideration—and consequently entirely undeveloped—several of the most important faculties of the human mind; namely, the intuitive faculty and the inspirational powers, which are just as much normal faculties of the human mind as reasoning, but these powers have been left uncultivated in our colleges for centuries past. We are told, however, that the Hindus have developed these powers to a marvelous extent. So much so that the Hindu recluse who knows nothing about the Occidental sciences, when asked a scientific question will retire for a few moments and upon returning will give the correct answer, with no books whatever to refer to. These are not supernatural faculties, but are just as normal to the human intellect as the power of reasoning.

Because our educational institutions are under the control of this type of men, there has arisen what has been called "Higher Criticism." This criticism is made by those whose capacity has fitted them to dig out the records of forgotten nations and to decipher the unknown languages and to bring to light knowledge long buried and forgotten. These men are capable of doing so simply because of their capacity to memorize, to learn through the senses, but they are not capable of clear, logical reasoning. They can reason only so far as their senses can take cognizance, beyond this they ignore everything. This is

very apparent in what has been known for some time as the "Higher Criticism." The entire system of this "Higher Criticism" is based on the following method of reasoning: The possibility of there existing any capacity in man beyond that which they themselves possess—which is to memorize what others have handed down—is denied outright; the idea of God, Spirit, and revelation from God, or the power to inspire from the Spirit, they simply deny any existence of; and base all their reasoning upon their own knowledge, which is purely materialistic.

As a result of this kind of reasoning the German church, it seems, is almost given up to what might properly be called infidelity. We quote the following from "The Literary Digest" of May 27, 1905.

"The brilliant G. Bettex, one of the best of modern Christian apologetical writers, in his work entitled "Die Bibel, das Wort Gottes" (The Bible, the Word of God), gives this summary of the "results" of modern radical Biblical criticism, which Lipsius thinks will open the eyes of earnest Christians. Bettex says:

"According to this radical criticism is there any inspiration? None. Any Trinity? None. Any fall into sin? None. Any devil or angel? None. Any miracles? None. Any law from Mount Sinai? None. Any wrath of God? None. Any prophecy? None. Is Christ God? No. Is the death of Christ vicarious? No. Did Christ rise from the dead? No. Has there been any outpouring of the Holy Ghost? No. Will there be any resurrection of all the dead or a final judgment? No. This is rather radical and practically robs Christianity of everything that it has. With this kind of a faith Christianity cannot live."

Thinkers, such as Darwin, Huxley and many other scientists, have discovered and formulated through mental inspiration and deep research many important truths and among them the great truth of evolutionary development through experience from the lower to the higher. Evolutionary development, our learned

friends can readily take hold of and believe, and upon this hypothesis they base their reasoning. For instance, it is stated on the tablets on which are inscribed the laws of King Hammurabi, who flourished a thousand years prior to Moses, that these laws were received direct from God which was the common claim of priests and kings of the early races. These critics claim that Moses only adopted these laws into his system, and they deny that there is any truth in the statement that the laws of Hammurabi were received through inspiration. Thus while they are denying the authenticity of Hammurabi's laws they also deny the authenticity of Moses' laws, but the peculiar part of it is that they claim that Moses must have gotten his laws from Hammurabi. Well, where did Hammurabi get his laws in the beginning? Such reasoning is unworthy of the name, for it is the quibbling and denying assertions of skepticism.

The ripe fruit of this kind of education was manifested in Washington in the recent trial of Helen Wilmans who was accused of the fraudulent use of the mails. The judge took the position, inconsistent as it was, that it was an impossibility for one person to heal another from a distance, and therefore it was not permissible to receive any testimony in that direction, so that, notwithstanding, we are told, there was a large number of persons present willing to testify that they had been healed, yet the testimony was not admitted, under the dogmatic assertion of the judge that it was a "natural impossibility." Thus one man dictates to thousands and decides whether the experiences of a thousand people are true or false. And this kind of dogmatic reasoning by the materialists who now stalk abroad in the land and who claim that the church in believing in God and revelation are doing so dogmatically, is the source of all the criticism of the Bible; but they do not realize that their denial of the truths taught by the church is more emphatically a superstitious dogmatism than is the acceptance of them.

We recently saw an account in "The Literary Digest" of the argument against the resurrection of the Christ by Prof. Gunkel of Berlin. All his proofs are drawn from the evidences that the idea of the resurrection was in existence before Christ and that the thought of the resurrection was active in all mythologies. Now this is proof with a vengeance, is it not? Such a proof as this shows that our learned friends are so engaged in the study and criticism of the records of the past, that they give little or no attention to the laws governing psychology. For all men who have studied these laws know that no falsehood can maintain an existence in the world for any great length of time, neither can it be accepted and maintained by great numbers. In other words, falsehood is the negation of truth and therefore has no vitality in it; and where any belief has been held by many nations for thousands of years, it is an unquestionable proof that there is a great truth underlying it. The idea concerning it may be erroneous, but the truth itself must be present or else it would not be held and maintained. This is a well known fact to those who have gone deeply into the study of psychology.

The time will come, and that very soon, when the children of these learned higher critics will be ashamed to admit that they are related to men whose minds are so gross, so materialistic as to indulge in such fallacious reasoning, and the world will be ashamed that it was led by such folly; for the time is upon us when humanity will know that the man or the woman who spends a life in the research of the things of the past is unfitted to utilize this knowledge and guide the people. They are useful servants only for gathering material for the use of the mind that has wisdom and inspiration, but which has not the capacity to spend a life in searching out the knowledge of the past.

It will be found in the study of psychology that the finest and best minds have the capacity for gathering knowledge by inspiration—for inspiration is governed by the same law that governs re-collection and re-membling, only carried one step

beyond—and that men who are refined physically and mentally, by centering their mind upon any line of thought, can gather knowledge from the invisible world, where it resides, and formulate it; and by the same process, can discover the evidences of the truth of this knowledge in a material world. And thus, like many of the great naturalists, bring into existence new systems of thought and make it knowledge by demonstrable proof. For every great naturalist is so, simply because he has used the power to inspire.

In the future learned men will be regarded only as the natural dredges to bring up the past to serve the use of the wise men, but no one will think of accepting the conclusions of these learned men concerning the facts thus gathered; nether will he be allowed to be the teacher of our youth, unless he is restrained from teaching his conclusions, for the time has come that this class of minds who now assume to be the fountains of knowledge, will no longer be looked upon as the leading minds of our race, but will be put in its place and pompous assumption will be looked down on and scorned out of existence.

This class of educated men have so affected education that the educated world to-day is almost devoid of faith in God, in Spirit, in everything but the five senses, and has reared in its place a baseless structure of reasoning. It is therefore not to be wondered at that the people who have thus forgotten God have plunged into sense gratification, such as exists to-day. This erroneous education has done more to degrade the morals of our race than any one thing. It has gone so far that there is very little, if any, vital spirituality to be found in our churches or among the ministry. This seems to be evidenced in the late Welsh Revival where thousands of people are being converted, and where the spirit of God is being manifested to the poor peasants without an ordained minister in the whole movement. But God is doing the work without them, and as the prophet spoke, so will it be fulfilled: "Lord, when thy hand is lifted up,

they will not see, but they shall see and be ashamed." For there is a God, there is an intelligent spiritual existence that rules the affairs of men, and happy is the man who recognizes the fact, consecrates his life to God and finds from his own experience an absolute knowledge of God and seeks the guidance of the Spirit and inspiration from God and follows it, for it will lead him unto heights of attainment, knowledge, power, peace, joy, and final immortality.

Do we know the whole extent of the human faculties? The thinker cannot for a moment doubt that there may be forces in Nature still unknown to us—as, for example, electricity was less than a century ago—or that there may be other beings in the universe, endowed with other senses and faculties. But is terrestrial man entirely known to us? It does not seem so. There are facts whose reality we are forced to admit, with no power whatever to explain them.—Camille Flammarion.

Valor consists in the power of self-recovery, so that a man cannot have his flank turned, cannot be out-generalled, but put him where you will, he stands.

This can only be by his preferring truth to his past apprehension of truth.—Emerson.

“Above the clamors of our day,
Which fain would drown the still small voice,
We hear a mightier presence say,
‘Rejoice, O sons of men! Rejoice!
Be open still to prophet’s cry;
Go on to keener insight yet!
Much still remains of Deep and High
Ere suns and stars of God are set.’”

THE LIFTED VEIL.

By Ayimer Harding.

The veil was lifted and the Path shone straight
Before me, onward, clear up to Heaven's Gate.
I heard the mingling melodies of a thousand strings
Tuned to one grand Thought finding Life on wings
Of sound, swelling tumultuous forth on rise
And fall of songs celestial. Then a clear clarion call
That woke the echoes clear, through East to West,
Smote on my ear, and every star in Heaven more brightly gleamed.
I watched the great, arched gates of glittering gold
Swing backward; there within, piled tier on tier
Round amphitheatre, vast galleries of souls
Thronged Heaven, glorious to behold.
Then one approached, and gently laid her hand
Upon me, bidding me upright stand.
Trembling I arose, and there upon her breast
Shone a broad flaming band, while letters, bright
Blinded mine eyes, and then these words she spoke:
"O man, thou who dost love thy fellows, closely scan
The message that I bear, for only those
Who read aright, may find the magic key
That of its own Might, opens wide all doors.
To hold this key is to relieve the woes
Of storm-tossed souls who seek in agony
Some respite from their grief in yon world's sea
Of human suffering. Firmly fix thine eyes
In singleness to yonder star-lit skies,
Choose thou thy star, and know, sweet soul, beloved—
That in the trial of thy courage proved—
The Right is thine, thy power to see full well,
And unlock every door in Heaven or Hell.
Look once again; thy loyalty is proven,
Thy heart is pure and thy faith unshaken."
I gazed. Into my heart there leaped a tongue of flame;
From out the scroll of memory shone a Name
Wondrous in Power. Her breast revealed the Same.
Into my unclasped hand the angel strove
To thrust a golden key. The Name was LOVE.

THE HELP OF HEADWINDS.

By T. L. Cuyler.

Human life is a voyage, but our heavenly Father does not give us the control of the weather. If he did we should be apt to choose nothing but smooth seas, fair winds, full cargoes, and secure harbors. God is wiser than we are, and he no more consults us than I consult my grass-plot as to when I shall use the mower, or my grapevines whether I shall prune away the branches.

Adversity brings out the graces and the beauties of the noblest Christian character. As a fine mansion is often concealed in rich summer foliage, but stands out in its architectural beauty when wintry winds have stripped the trees bare, so we find that many Christians show their graces to better advantage when God lets loose the tempests upon them.

The furnace of affliction is heated up for gold—not for gravel stones. Then, too, the seasons of trial make us more watchful. In smooth weather the sailor may swing in his hammock; but a piping gale brings all hands on deck, and sharpens the eyes of the “lookout” at the bow. David never fell during his seasons of severe trouble; it was the warm sunny days of prosperity that brought out the adders. Noah weathered through the deluge of water nobly; it was the deluge of wine that drowned him. Ah, brethren, I suspect that when in another world we examine the chart of our voyagings, we shall discover that the headwinds—trying at the time—gave us the most headway towards heaven.

“That load which is cheerfully borne becomes pleasant.”

THE PRINCE OF THIS WORLD.

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. St. John xiv. 30.

Jesus announced that he would not talk much more with his disciples, because, as he said, "the prince of this world [he who rules this world] cometh, and hath nothing in me." There has always been a belief on the part of all religionists in the existence of a power of evil, of darkness, an opposer of good.

Many vague theories have arisen regarding this power, and probably the nearest that has ever been formulated into a creed is the doctrine announced by Swedenborg—that all men are members of one body and that they are united by the spirit, or life of the mundane, into a complete organization. This is true in itself, but there is another great truth active, namely, that which was referred to by the Apostle when he said, "The first man [Adam] is of the earth, earthy: the second man [Jesus] is the Lord from heaven." The first man, or Adamic man, is governed by the spirit of creation, and of course, the spirit of creation is the spirit inherent in the creative word that went forth in the beginning to form all things, and the special or ultimate object for which that word was sent forth was to make man in the image and likeness of God.

In order to accomplish this man must have a certain degree of freedom of action. That there may be developed intelligence in the mind of the individual, it is necessary that he should be free to act and to choose for himself. Therefore, notwithstanding the fact that all men are members of one body and that all life under the law of creation lives from the spirit of the mundane, or from the spirit of creation, yet each individual is a creator of thought forms; as the Hindus say, "Every man

creates his own heaven or hell." This spirit of creation is sometimes called the astral life, and its chief manifestation in the animal world is called instinct—the creative mind thinking through the organism of the animal existence. The same is true in regard to man.

Jesus said to those of his day, "Ye are from beneath; I am from above: ye are of this world; I am not of this world." Again he said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Thus Jesus drew the line very distinctly between the spirit of the Adamic race and the spirit of the Christ, those who are begotten of the Spirit. Those of the Adamic race live wholly from the astral life, the same as the animal world, yet man has a certain volition. So far as he is capable of thinking he is capable of creating thought forms and endowing them with a certain amount of life and perpetuity, according to the intensity or power of his nature, or in proportion to the amount of conserved life (seed) retained in the body.

These thought forms are many times of the most malignant character, especially when the individual's will is excited and he sends forth thoughts of anger and of hate. These thoughts go forth into the world and are taken up and reendowed with life by others and they go on gathering potentiality and in many instances become what are called in the Orient "elementals." The same is true in a special manner when a body of individuals is organized for some specific purpose; they form what might be called an "aggregor," an aggregate thought potentiality, and the longer they work in one direction the more potent becomes this aggregate thought.

There is no doubt that there are in existence what all mystics call "elementals" or "nature spirits." What their origin is, we are not prepared to say, but we believe they are harmless in themselves, but as they are attracted toward men on the animal plane, they draw from man's lower nature and grow strong and potent thereby.

As the race has now come to a state of maturity this astral mind, or these astral forms, multifarious as they are, are beginning to be aware that their race is nearly run, and they are in the condition that the demons were in at the time of the Christ. We read, according to the emphatic rendering, "And behold, they cried out saying, What hast thou to do with us, O Son of God? Comest thou hither before the destined time to torment us?" This declaration, "Comest thou hither before the destined time," shows that there was an intelligence, a spirit of foreknowledge and of perception transcending that of man. This is manifested in the workings of the elementals among mediums who yield themselves to their control. The declaration, "hast thou come before the destined time," also implies that there was a definite time and that it had not then come, but all nature now expresses the fact that the destined time has arrived, and because of this these elementals are at the present time stirring, as we sometimes say, heaven, earth, and hell in order, if possible, to overcome the influence of the mature souls in whom is active the spirit of the Christ of God.

For those who have not the eyes to see and who have not given attention to these things, there is no appearance in the external at the present time of anything more than the love of self-gratification, a general desire for the mystic and the occult, a total disregard of spirituality; and a denying on the part of professed Christians of the existence of revelation, of God's covenant with his people and even of God himself; but those that have eyes to see will perceive that there is at the present time a general movement on the part of these demons to take persons of various classes, gather them together and organize them into societies, each according to his special or dominant evil, thus necessitating the existence of many societies. Most of these societies essay to be mystic orders, occult societies. These are organizing all through the civilized world and they have been busily organizing for the last sixteen years; and as

we approach the time of the end, the intensity of the activity of these invisible dark forces is increasing with great rapidity; for as they succeed in getting organized bodies of people under their control, their power is greatly increased.

There is even at this time a body of people in the world spoken of in Revelation as the beast power, and these separate occult societies have begun quietly to unite under the influence of this beast power. They are uniting, however, only in general principles and sympathy, but the time is near when they will be united under the same general form that the United States is united. There will be one central government, but many organizations, each having its own general laws and methods of working, but one general body.

We repeat, this has already begun and the powers of evil are so great we already begin to realize the truth of the words of the Christ, speaking of the latter days, that the very elect would be deceived, if possible: "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

Since the publication of the two articles in the May number of this magazine, entitled respectively, "A Strange Experience" and "A Word of Warning," we have received a number of letters of inquiry from people who have been and are dabbling in spiritualism and occult phenomena in different ways, asking for further light on this subject. Therefore we write this article.

One question that is commonly asked is: "How can man be led through this time of great trial and deception and of organized evil?" The words quoted at the beginning of this article give a hint of the way out of the evil. Christ said, "The prince of this world [or he that controls this world] cometh, *and hath nothing in me.*" Now, let each one who reads this ask himself these questions: Has the prince of this world anything in me? Is there anything that belongs purely to the world, to generation and death that I am clinging to?—If there is, no

matter what it may be, of the old order of generation and death that you are holding to and loving, remember it belongs to the prince of darkness and it gives him a right to you. You may be perfect in everything except perhaps a love of money, or love of home and family more than love of God, or perhaps the passion nature is controlling you so that you cannot get consent of your mind to overcome generation, or there may be one of many things that you cannot let go of that were all right and in order while you were subject to the laws of creation, before the time arrived when the door was opened, and the call went forth for the ripe fruit of the earth to purify themselves from the evils and from the old conditions and to enter into eternal life; but if there is, then the prince of this world still has dominion over you.

Since the Esoteric work began in the world lines have been drawn between generation and regeneration, between the old order of life as it now rules the earth, and the new order of life as it was manifested in the man Jesus, the Christ, and as it must be manifested in the first ripe fruit of the earth referred to in Revelation, chapters seven, fourteen, twenty-one, and twenty-two.

You who consecrate your life to God and willingly surrender everything for the sake of unity with the Father, who are earnest and faithful in your devotion to the Spirit, and are obedient in making the effort to overcome with all the powers within you, when the Spirit makes you know that there is something in your nature that you should overcome, are safe and no power of evil can dominate you, neither can it get possession of you. But if, like the man whose experience was related in the article entitled, "A Word of Warning," you desire favors of the invisible and yield yourself to their influence, even to a very small extent, it will not be long before they will take complete possession of your entire self.

The word has gone forth in a special manner, "Be ye there-

fore perfect, even as your Father which is in heaven is perfect." You cannot any longer live half way; you may turn your mind back to your fathers and mothers, your grandfathers and grandmothers who lived "good Christian lives" and died happy in the Lord, and yet lived in generation and labored to acquire wealth and so on, and it seemed right to them. Yes, that was the best there was in the world at that time, but the harvest of the world had not yet come. But it has begun to come at this time and because the time of the harvest of the world has come, you who are not satisfied to let mysticism alone, you who are not satisfied to settle down and live a good Christian life in the higher generation and let all effort toward a higher spiritual life alone, must remember that any effort beyond the old order of things at once exposes you to the antagonism and effort of those evil forces to hold and bind you; and unless you are prepared to consecrate your life to God, to give your entire self to the Spirit, you had better not make any effort toward gaining occult or higher spiritual knowledge, but settle down and live a Christian life, as did your fathers and mothers. But even in that life you must be faithful to an extent transcending that which was required of the Christian in the past.

The time has come for you to choose your course of life; to continue in generation, labor, sorrow, and death, the same as did your ancestors, means just what it meant to them; but you who would enter into life, you who would know something more than the spirit of generation, and the earthly conditions have given you, must count well the cost and be prepared to enter into the work with *all your heart*, for, unless you do, you will be overpowered and swept into this body of evil that is now forming. Bear in mind the words spoken by the angel to John in the Revelation to those who are of the true church: "Nevertheless I have somewhat against thee, because thou hast left thy first love." And the admonition is, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come

unto thee quickly, and will remove thy candlestick [source of your light] out of his place, except thou repent."

Now, lest some may fear, let us state the facts again. Whoever is ready to place his life in the hands of God, with every hope and every desire and every ambition, and is willing to be led by the Spirit, yea, desires to be led by the Spirit, and is really willing to follow the leadings as far as he knows, need have no fear; because God and his angels are not only able to guide and instruct you, but they are with you and their strength is your strength, their power is your power, and there is no power in heaven or on earth or under the earth but that which has been derived from the creative word of him who spoke all things into being, and he that spoke the word is greater than the word. Therefore, if you give your life to God then be fearless, be confident, rest in that confidence and do the best you know from day to day. Constantly desire the guidance of the Spirit that you may know and do the right, then truly happy art thou for all things will work together for your good and they who know the way will lead you safely through the gate into the city.

The God of wisdom, the God who is Almighty, the God who rules the universe, abide with you and strengthen you, is the prayer of your fellow servant.

Upon the wreckage of thy yesterday
Design the structure of to-morrow. Lay
Strong cornerstones of purpose, and prepare
Great blocks of wisdom, cut from past despair.
Shape mighty pillars of resolve, to set
Deep in the tear-wet mortar of regret.
Work on with patience. Though thy toil be slow,
Yet day by day the edifice shall grow.
Believe in God—in thine own self believe.
All that thou hast desired thou shalt achieve.

—Ella Wheeler Wilcox.

THE SOUL'S MIRROR.

By Alma Gillen.

[From *Expression*.]

When we want to be sure that our faces are clean, we look into a mirror, a mirror being something which reflects that which is put before it.

Every grown person, at least, is quite ready, yes, eager, to acknowledge that he has faults; but what are they? He does not know. He may think he does, but practically he does not, for when accused of any fault he at once denies it. He is intensely hurt, perhaps angry, perhaps insulted, and certainly aggrieved. If he really believes that he has the faults, as he so often says, he could not be so hurt if told of them by others.

There is an old saying, "The faults of others with freedom we blame, but tax not ourselves though we practice the same." In ninety-nine cases out of every hundred this is true, and these ninety-nine are consequently very wretched and unhappy because of the blame which comes to them consequent upon their faults.

Is there any sane person who would not rid himself of a fault which he knows he has? Even children, full of life and playfulness, are trained by others into well-bred ways, and to remember to do the polite things with their fellows.

Is a grown person more stupid than a child? Will he not train himself out of faults and into virtues, if he knows he has faults?

The world has thousands of illnesses, thousands of diseases, all of which make much sorrow and misery. There are thousands of crimes, thousands of vices, each one darkening Life's glory and beauty. But all of these put together do not make

the awful misery, and fearful heartache, caused by this one and almost universal failing or blindness of our race regarding our faults.

This blindness is found in every grade of society—no one is too well-bred to be free from it, and no one can be so highly educated as to escape it.

Thousands have accepted the new thought under many different names, and by means of their knowledge have bettered their circumstances in many ways, but in this one way many have not advanced so rapidly; so little, in fact, that it seems no advance at all.

This is not true, but, until they have got a thorough understanding of this illness, they cannot enter into the heaven awaiting them, and longed for by them. They grow very patient and forbearing with the faults of others, very forgiving and very gentle; but they do not learn that *they* are drawing upon the patience and forbearance of others every moment of the day.

They do not see that other people are exercising a refined tolerance toward *them*. They do not know that *they* are encroaching upon the rights of others, and that those others are uttering no murmur or complaint against them. Thousands of these every day things are being done by them to others quite unconsciously, and they are quite unaware of the sweet consideration extended to them constantly. When, occasionally, the others speak out some blame or rebuke, they feel very uplifted because of their great patience toward the rebuker. It does not strike them to accept the rebuke as being true, not at all. The rebuke is unjust and untrue, and they are divinely patient and forgiving to overlook it, and to bear no malice because of it.

This is very much of an advance upon the old impatience, resentment, and unforgiveness; but it is not enough if one wants to live out the whole of his glorious nature, and give and get all the wonderful happiness which human beings have for one another.

In any relation between people this holds good, but there are no words to tell the necessity of this understanding in the closer relations of life, between husband and wife, and parents and children. We can so wound one another in these relations, that the mere fact of existence can become a burden too grievous to be borne.

In this labyrinth of misunderstanding and misjudging and misery, would not one think that we would try anything, or any way, which would offer the smallest chance of escape? But we are not willing.

There have been many bits of wisdom given man from time to time, any one of which, if accepted and used, would have turned hell into heaven for thousands of sore hearts; but they have passed all by as useless.

Do unto others as you would that others do to you, completely covers the ground, and is a positive cure for the blindest of the blind. But who of all the millions who have read it have made a working help out of it?

Now, to-day, all these old and new sayings have been concentrated into one very practical and easily applied method; but, strange to say, few are ready to accept it. Yet, of a surety, it is an absolutely unfailing remedy if applied.

I have seen the truly miraculous transpire through its application. I have seen the proudest soul become as a little child in the light which this has flashed into the soul. I have seen intolerance change to the sweetest understanding, and imperiousness become humility. Many changes have I known to come into souls by means of this simple cure.

For it is simple, simple as all great truths always are. It is veritably "the mirror of the soul," because with it one can look at one's own soul, and see just what its untidiness is, and where its dirty places are, and what they are, and, better than all, it can never be put aside or away. We *have* to have it always with us whether we will or no, for always are people near us,

always in some capacity are we surrounded by our kind, and each one of these people around us form part of the soul's mirror.

Everyone we meet impresses us in some way, for or against himself. One person we like in many ways and for many things, but—and this "but" is a mirror for us, for our soul. For what we dislike in another we have in ourselves.

This is the soul's mirror.

I beg you, do not turn away from this statement. It is the greatest and richest fact that has ever existed, and is the most thorough cleanser that has ever been vouchsafed to us, always excepting Love.

And this, too, is Love, although it may not seem so at first glance.

I have known many people who could learn more from a bad example than from a good one. The bad repulsed them, when a good could not draw them at the moment. Again, this must be said to be another way of Good's showing and helping.

If one accepts this soul's mirror, what must be his feelings as he quickly itemises his dislikes and repulsions? Is it astonishing if he refuses, at first, to accept such a self revelation?

But the earnest one will not stay repulsed. It may not be a pleasant remedy, but it is an infallible one, and whoever applies it to his life-problems will surely bless the day that he found the soul's mirror.

Use it in all the large and small dislikes and aversions, and we shall see ourselves grow into the ideal man or woman we are holding in our mind.

We meet a woman who annoys us with her brusqueness; we feel repelled by it, and, at times, by her, because of it. The soul-mirror says to us: "You must be brusque, or you would not dislike it in others." Now is the crucial moment. If we accept the suggestion in the spirit of a learner, our lesson in brusqueness is learned. For, although our impulse to be brusque would

not prompt us to do the special brusque *things* which this woman does, we find the brusqueness there. From this moment we no longer concern ourselves about our neighbor's brusqueness, for we are too busy breaking up our own habit of brusqueness. Nor do we condemn it in our neighbors, for have we not got the same habit? We also learn not to accuse our brusque neighbors of intentional rudeness because of their brusqueness. We know that our brusqueness has the same appearance as theirs, and our brusqueness has no intentional rudeness in it. This helps us always to look at the intention of our brusque neighbors, instead of dwelling upon the outside form of expression, called brusqueness; and so our reverence for their goodness of heart grows daily. In time, no brusqueness will have the power to arouse the smallest repulsion, or to disturb the feeling of reverence for the offender.

The same results will always follow upon the use of the soul's mirror. It never fails in rousing us to a recognition of our own failings, habits, and idiosyncrasies, in awakening us to an understanding of our neighbors' good intentions and motives, and in arousing our reverence for all human beings. We are forced into admiration and reverence, in exact proportion to our recognition of our own failings, specially with our nearest and dearest. How many many times the expression of our disagreeable traits has been passed over in silence, unnoticed and unrebuked. As this recognition grows in intensity, so grows our admiration, our gratitude, and our reverence.

The one who accepts the soul's mirror will not lack for teachers. Every one around and about him, every one he meets and notices becomes a teacher to him. He learns a little from this one and a little from that one. The most refined people jar upon us in some way, no one suits us through and through. The jar is a touch upon our dislike. It reminds us of the same thing in ourselves, and we proceed to throw it aside. A steady and determined use of this method of self help and teaching

will soon show us the impossibility and cruelty—cruel, because impossible—of expecting any one else in the world to be our ideal of worthiness in any way.

This lesson is the most important of all lessons, and the most harmonizing. Once fully awake to this one great fault of which we are always guilty, and a new life begins for us—a new and beautiful life—one in which we see the beautiful souls of the people surrounding us; a life in which all men and women are heroes and truly angelic; a life in which we realize how much love is lavished on us by all who stand near to us. This sight—and is is a veritable sight—arouses gratitude, rich and full, and out of grateful hearts praise ascends.

Then do we begin the real life, the true life, the life which knows no end; the life which is full of joy, of gladness, and of advancement; a life in which the sun never sets, and winter is not known; a life in which Love is known to be wise, and Wisdom to be loving, and in the knowledge of which the soul rejoices continually. It is a life of great freedom—freedom from our condemnation and blame.

This freedom means that our thinking has more hours in the day, free from condemnation and blame, to be devoted to thinking praise, commendation, health, strength, beauty, and lovingness. It is amazing how many truly wonderful things one can think of if his thoughts are not anchored so much of the time in criticism and condemnation. He finds so many kindnesses that he can do, large and small. He finds that he involuntarily thinks of quite new ways of being kind and considerate. His thought, freed from the dragging weight of condemnation, soars into a clearer, lighter atmosphere, and brings treasures from there into the daily life, making everything the richer and sweeter therefore—treasures of lovingness, kindness, consideration, helpfulness, usefulness, beauty, and charm of manner and speech, a constantly unfolding glory.

CORRESPONDENCE.

Corfu, N. Y. May 14, 1905.

Dear Friends: I think I may truly say that since last I wrote you I have been born into a new world. For a long time there had been in my mind a feeling of sadness and gloom, for which I could find no reason; but the conditions culminated in an illness in which I found myself in a state of despair and darkness; I could see no light, it seemed as though I was being plunged into a dense darkness. I fought against it for some time, finally I gave up to it with the thought: God is good, I will trust in him. Voices seemed to be saying to me: "You are lost, you will die, there is no higher life." I found myself praying: O God, show me thy face, lead me to the light and to Eternal life. As I went, as it seemed down into the darkness, I thought I kept going faster and faster, I seemed to pass through crowded streets borne on by a power I could not resist, chaos seemed to reign everywhere, people falling, buildings crashing on every side and all was despair; but I found I was not harmed, fear changed to trust, worry passed away. There then seemed to be dense clouds of smoke of various colors rolling before and around me, and gradually a steady light appeared, clearing the air about me, the horror passed and I watched with eagerness the things that seemed to be passing.

As the light came, I seemed to hear beautiful music as of great bells pealing forth "Nearer my God to Thee," and voices singing. I thought it might be death but thought if so then death is glorious, but no it was not death, the light grew clearer and more steady. It was the dawn of a beautiful Sunday morning April 2nd. All worry and fear had gone, I found myself weak

but a new strength had come, the gloom of months had passed.

As I lay there so happy and full of peace I seemed to be lifted out of my body so gently, and, oh, the feeling of joy and peace! I found myself singing the words, "Peace sweet peace the gift of God's love." A voice spoke to my soul, saying: "You have not lost faith, you have borne the test, your prayer is answered and you shall have the light." From that day I began to gain, each day has brought me new joy. I can see in the word of God so much that I did not see before.

As I open the BIBLE REVIEW it speaks so clear and plain to me, all nature seems filled with God, and I can preach with the power of conviction. Was this three weeks experience of mine in any sense a work of the spirit? To me, judging from results, it seems as if it must be for two of my worst enemies have vanished—fear of death, and an inclination to worry. My desire is to comfort the sad and give to others the joy I have received.

I seem to realize a new world within this world, and find I have a life that death cannot destroy, death and calamity about me but strengthen my faith in Him who holds all things in His hand. I have just come to Corfu where with a people open to God's truth I am beginning a new work and I feel a larger, deeper ministry of the Christ. I forgot to say that on that Sunday morning a voice seemed to speak within me and say: "You were born in the sign Leo, this is your best day and your best month, you will gain from to-day." Just then my little boy came in with a yellow ribbon, and said: "Let me put this on your neck, papa." He gave me the April BIBLE REVIEW which I took eagerly and found so helpful.

Yours in the work of Christ,

Rev. H. W.

London, Ont, Canada. May 15, 1905.

The Esoteric Fraternity,

Dear Sirs: * * * I only wish that I had had your "Practi-

cal Methods'' sooner, for I cannot tell you how much I prize that book, I would not sell my copy for a thousand dollars, if I could not replace it, and I am only a workingman.

I worked in the coal mines of England for ten years, but since I came to this country, and read your valuable book, I have begun to work with my brain and my hands, and I find that it pays better than to work with my hands alone. I shall esteem it a great favor to hear from you. Awaiting your further reply with interest, I remain,

Yours respectfully,

J. W.

Montaville, Ore. May 14, 1905.

The Esoteric Fraternity,

Dear Friends: Your literature has been my constant companion for the last year, and I am very glad to send you in this letter the price of the subscription for BIBLE REVIEW together with the price of the following named books * * * *.

Your last BIBLE REVIEW was on subjects I am very much interested in; namely, how I can make use of knowledge received from across the way. Is it honest to myself to accept and act upon suggestions?—Am I deposing my own self or powers to do this?—Is the way dangerous?—Is not much of this trouble from spirits of the other world due to fear and a too fertile imagination? While you have given space to other person's experiences, you have not accounted for them, which leaves the subject very unsatisfactory. And I would not like to place the May number of the magazine in the hands of an ordinary reader. Will you not account for and give us the truth concerning these uncanny experiences, and oblige a very anxious reader?

Sincerely yours,

E. V. A.

Ans: Your question regarding the suggestions you receive from the other side of life is an important one, for there are two extremes, both of which are wrong. Our good Christian brethren

are afraid of everything that comes from the spirit side, and if you speak to them of being visited by an angel messenger, they throw up their hands at once and cry: Spiritualism, that is of the evil one! On the other hand there is another class of people who open their sympathies to everything that comes from the invisible and say everything is good. If you ask them whether there are any evil influences they say, "Yes, there are deceiving spirits, but we do not believe them."

Both of these positions are decidedly wrong. After the Christ had fasted in the wilderness, angels came and ministered unto him; and when Elijah was in Dothan and the enemies surrounded the city, his servant called his attention to the fact, and Elisha answered him, "Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." Our whole Bible is filled with accounts of the visitations of angels. True, they were frequently called Yahveh Elohim.

Now, the position that we should occupy is this: We know that God does frequently send his angels to those who are honest and zealous and who are seeking the light and need assistance, but these angels never come for trivial amusements or for the gratification of some whim; they come only to those who are earnest, zealous and reverential, who have reached a point of need. "But what if visitations occur under other circumstances?" you may ask. We should receive them according to the message they have to give. That is, one law holds good in this and in the spirit world, and is expressed in the following words: Use determines all qualities whether good or evil. The question should arise immediately on a visitation from the spirit side: What is the use of it? Again, use is a serving of the desired purpose. If your desire is wholly to know and to do the will of God, then this law of use will be applicable and safe, but if your desire is for the things of this world, if you have appetites and passions that you desire to gratify, then the use

becomes low and sensuous and those visitors from the other side that come to gratify these wishes are also low, base and sensuous. In other words, they are of the evil; they are the ones against whom we specially warned you in the May number of the magazine. Read also the article in this number entitled "The Prince of This World."

Those who are seeking the aid of the invisibles for the sake of sense gratification, for financial assistance, or for any of the earthly interests, are treading on dangerous ground, for, on the spirit side of life, the interest is not in material things. The interest in material things is wholly for the material body and for the evolutionary development of the race, and just as soon as a person tries to carry the material interests into the spirit world and bring the spirit world to serve his interests in the material world, he sins against himself and the spirit world; and the result of that sin will certainly be visited upon him, by his being misled and, if possible, taken control of and made a servant to the dark and evil forces, and it would be better for such a one had he never been born.

But those who seek God with all their heart need have no fear. They will undoubtedly hear voices from the dark spheres, but as Jesus said, "My sheep know my voice." If a person is honest and devout he will soon be caused to know the difference between the voice of the spirit of truth and the voice of the dark influences, and if he desires to know the truth and to live a righteous life he will receive intelligence from the highest source that will preclude the liability to be deceived and misled.

But if a person has no hope in God, if he has no God beyond himself, as is so commonly the case at the present time, then he had better turn from all spirit manifestation, for it will certainly bring evil results.

BOOK REVIEWS.

"Notes & Queries" is a magazine of distinct merit: there is no other magazine that is so especially devoted to the gathering of the cream of the world's odd bits of lore, ancient and modern—and sacred. The reader has never to follow out some wearisome length to find a point of value; each number bristles with vital brevities, which, while of much value in themselves, oftentimes call forth much from one's own store out of the hidden depths. We have before us No. 6 of Volume XXIII., a particularly good number. We recommend it to our readers; in fact they would do well, we think, to regularly subscribe for this magazine. \$1.00 a year; 10 cents a copy. Do not ask for free sample copy. Address, S. C. Gould, Manchester, N. H.

"Man Limitless," by Floyd B. Wilson. 224 pages, in green silk and gold. \$1.25. Address R. F. Fenno & Co. 11, East 16th St. New York City.

Contents: Man Limitless, Love, The Christ Principle through Intuition, Work, Control of Memory, Suggestion, Must Age Enfeeble? Pathway to Accomplishment, Children of the Gods, Shakespeare's Ariel, Spirit Aid in Man's Unfoldment.

This is a new book by Mr. Wilson, author of "Paths to Power:" it contains much that is good, and well expressed, but we do not believe that it contains any ideas that have not appeared in several other books reviewed in this magazine: still, we do believe the book is worth the price to anyone. The matter appears to us as mainly good—very good; another portion only repetition of what has been variously expressed in many of the New Thought books; another portion is evidently well-meant, but harmful error. In the chapter on "Control of Memory," he recommends as a practice in recollection, to bring to mind the events of the past; but, as dwelling in the past is the most pronounced symptom of waning power—a characteristic of the aged and infirm—and, because these old memories link us to the very evils which the regenerate person is doing his or her utmost continuously to eradicate, we do not recommend such a practice, even as a mere means to a desirable end—an end that comes naturally enough along with other attainments which are the result of sincere effort to conform the life to the spirit and purpose of God. We do feel, however, that all effort to perfectly control the mind is of the greatest importance, but it should be accomplished without revelling in the past.

"Freedom," a 32-page booklet, by Dr. Manuel Rivero, 36 W. 27th St., New York City, is another step in the right direction; it advocates due heed to the

law that, "With what measure ye mete, it shall be measured to you again," that freedom comes by fully conceding it to others.

"The Seeker," A 24-page Quarterly Magazine Devoted to the Search for God And the True Self; published by the Association of St. John the Evangelist. Price 75 cents a year. Address Rev. G. W. Allen, Editor, Vicar of St. James's, Bradford, England.

We have read it with profit; its influence is like the pure air of the mountain-peak, because of the simple spirit of the Christ, which awakens, not only thought, but rest and knowing. We believe our friends would be pleased with this little magazine, and would feel in greater degree the spirit of holiness shared by our brethren of England.

"The New Way," a 32-page magazine, begins Volume 1, No 1 with the June issue. Address for sample copy, The New Way Publishing Co., 1107 E St., N. W., Washington, D. C.

"The Literary Digest" is a weekly magazine published by Funk & Wagnalls Co., 44 East 23 St., New York City. Price 10 cents per copy. We consider it well worth 50 cents per copy. It is, without exception, the most complete informant of world events that is published; it is truly a comprehensive, thorough digest of current affairs, literature and art, science and invention, advanced religious views from able sources, and international affairs, as well as departments "Topics of the Day," and "Miscellaneous," under which are presented everything of general interest.

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A—.

SPECIAL NOTICE.

All letters that are intended for H. E. Butler personally, should be marked "Personal," and if they are not so marked, they will be considered as general business letters and will be opened and attended to at the business office.

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Washington, D. C. Time of Cusp Transits. July 1905.				
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BIBLE REVIEW.

Vol. III.

AUGUST 1905.

No. 11.

THE SCHOOL OF LIFE.

By L. D. N.

The brotherhood of the Spirit is a school of life—not of theology, but of life—based upon laws and principles inherent in the spiritual constitution of man, as exemplified and interpreted in the life and teaching of the Christ.

It is the school and Brotherhood of a new life—the integral and perfect life, opened and made possible to men by the Way of the Christ.

Since history began, the ideal and promise of inspired prophecy has been the realization of this perfect life on earth, when “the tabernacle of God shall be with men.” “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall their be any more pain.”

The tabernacle of God with men is the enthronement of the love of God in their hearts and of his indwelling presence and power in their consciousness. It is the conscious union of man with God in unbroken communion and fellowship, the realization of life in God and of God in the life, in the fullness of His Divine supremacy and perfection.

It was the mission and the work of the Christ not only to dem-

onstrate the possibility of such a life for men, by actually living it himself under the limitations of our common humanity, but also to teach and exemplify to all the way of its realization. "I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life," were his reassuring words; and again, "He that believeth on me, the works that I do shall he do also, and greater than these shall he do, because I go unto the Father."

There need be no speculative question raised concerning the Divinity or pre-existence of Jesus, or as to whether he had a capacity which others could not have, since he assures us in unqualified terms, that what he did we may do also.

And whether he were very God veiled in human form and flesh, or an intermediary yet superhuman divinity, or simply a man-child born for the first time on earth and raised to his divine manhood by conscious union with God, the revelation and the lesson are the same.

In taking on humanity he came under the limitations of that humanity, and thus lifted it up to show it at its best, and to reveal to men the sublime possibilities of their own wondrous being.

All that he thought, felt, or did was in and through a strictly human brain and body, the functions simply of our common humanity.

In this he demonstrated to what heights of attainment our human life and powers may be lifted, through voluntary and conscious union with Divine influence and power.

The secret so earnestly sought by the mystics of all ages, Oriental and Occidental—the secret of personal identification with supreme Wisdom and Power—is found in this Way opened by the Christ; it is the secret of conscious union of man with God.

This wonderful way of the Christ, and the whole circle of his teaching, were based upon his recognition of the twofold nature of man—a sensuous nature, which relates him to the outward

world of materiality, form, and phenomena, and a spiritual nature, which as positively relates him to an inner world of divine communion and fellowship, the transcendent sphere of Absolute Being, the kingdom of God.

It is true that man at first awakens only to the consciousness of his sense relations to the physical world, and seems to be no more than a personal ego of the sense-consciousness. Nevertheless the inner spiritual nature and its transcendental relations exist from the first, and without them he could not have been constituted the self-conscious, progressive intelligence and personality that he is.

It is indeed as a spiritual being in physical embodiment that he holds organic relations with the outward world through the senses, though for a time unawakened to the consciousness of his spiritual nature and divine relationship. The body and its senses are but the organic instruments of the inner (transcendental) personality which we call the soul, which is the real man; and it is the soul's activity in and through the senses, in communication with the external world, that constitutes the sensuous nature.

There are then two planes of consciousness growing out of corresponding spheres of relationship and activity, which are to man normal and legitimate.

One opens outwardly to nature, the other inwardly to God. One is the sphere of external activity and achievement, the other of inward realization—the real source of life, inspiration, and power. One is the sphere of existence, the other of being. The recognition of this fundamental truth, and of the fact that it forms the basis of the entire teaching of the Christ, and of the New Testament—indeed of all truly esoteric teaching—is necessary to the proper understanding of the Christ-life and doctrine, and especially of the Way of Divine realization which he opened.

The Christ has opened and led the way for all men, but each

must of his own free will enter and follow therein, if he would rise to the plane of the spiritual consciousness and share with him the true and victorious life of the children of God.

Hence the Master says, "I am the door: by me if any man enter in he shall be saved and shall go in and out and find pasture." In that inner life of conscious union with the Father, man indeed receives immediate inspiration for wise action and power for divine achievement.

THE CALM OF THE SOUL.

"When winds are raging o'er the upper ocean,
And billows wild contend with angry roar—
'T is said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempests dieth,
And silver waves chime ever peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs the Sabbath of that deeper sea.

So to the heart that knows Thy love, O Purest!
There is a temple sacred evermore,
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door.

Far, far away, the roar of passion dieth,
And loving thoughts rise calm and peacefully,
And no rude storm, how fierce soe're it flieth,
Disturbs the soul that dwells, O Lord, in Thee.

O rest of rests! O peace serene, eternal!
Thou ever livest, and Thou changest never,
And in the secret of Thy presence dwelleth
Fulness of joy for ever and for ever."

YOUTH.

By C. K. B.

I saw him on one of my morning walks over those northern heights of London, which still retain an ineradicable charm. I was a prey to nerves and a general sense of futility; nothing was any good, nothing was worth trying, and I was doing my best to tramp the mood down. And all at once, at a turn of the road, I saw his bent figure before me; yet he moved with that rare elastic step of age which seems to defy conquest. I overtook him, passed, and sat down on a wayside bench. A moment later he was beside me.

"Beautiful," he said, "beautiful!" And, after a pause, "I hope I speak to one who understands?" "I hope so," I answered, with a touch of shame. His eyes were searching the clear air above him; searching, too, the trees that bounded the road for those little swellings of the twig which mean Spring. I was aware, even through my own foolish self-pity, that here was a man very near the heart of life; very near, too, to the quiet consummation of death. "I was always young," he said, his eyes still searching; "and I am always youngest in Spring. Listen to that thrush!" "Are you never tired?" I ventured to ask. "Tired? Why, I'm tired now. But it's a healthy tiredness. When I grow old"—he rose, and turned on me a face lined with infinite experience—"when I grow old I shall know its time to go. Don't get old before your time!" And he went off with that indomitable elastic step of his which meant resolution, and knowledge, and content. The day was brighter for me; it was indeed Spring; I had seen Youth triumphant.

POSSIBLE ATTAINMENT OF THE CHRISTHOOD.*

For this cause I bend my knees before the Father of our Lord Jesus Christ, whose children all are called in heaven and on earth, beseeching him that according to the riches of his glory, he would grant you to be strengthened with power by the entrance of his spirit in your inner man; that Christ may dwell in your heart through faith, to the end that ye, being rooted and founded in love, may be fully able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge; and that ye may be filled therewith even unto the measure of the fullness of God. Now unto him who is able to do exceeding abundantly, above all that we ask or think, according to the power of his might which worketh in us—unto him in Christ Jesus be the glory in the church even to all the generations of the age of the ages, Amen! Ephesians III. 14-21.

No man, unless it was his great Master, ever rose to higher spiritual flights than did St. Paul. Nor were these flights mere phantasies, they were real spiritual excursions of the soul. At one time, so he informs us, he was caught up to the third heaven—the heaven of heavens—to the very heart of Deity, where he was permitted to see things that mere human language could not express, or that, were he able to describe, the people could not mentally or spiritually appropriate. In this prayer on behalf of the Ephesian church, he rises to the highest possible spiritual experience in the Christ; and having in a way offered this prayer for the edification of all, he carries us, or attempts to, aloft with himself.

AN INTERCESSORY PRAYER.

You will notice that this prayer was not for himself, but for others. It was intercessory. A deep seated stratum of selfishness runs through our race, at once the result and the evidence of our fallen condition. In the proportion that we are able to

*A continuation of the series of sermons on "The Christhood of Humanity."

get away from ourselves, and the interest we feel for the well-being of others, do we manifest true greatness of soul. Jesus was the divinest of men because the most universally inclusive in his affection. In this prayer Paul shows himself to be a worthy disciple of the greatest of teachers.

Notice again that Paul's disinterestedness was not limited to his kith and kin, nor even to the people of his own nationality according to the flesh. There was a time when he had been a bigot, too narrow minded to tolerate in Israel anything that smacked of heresy—when he persecuted unmercifully the infant Christian church. At that time he thought that all but the natural children of Abraham were disowned of God, and so unworthy of prayerful consideration. But having obtained the endowment of the Spirit of Christ he had broadened out in his conception of man's relation to God, and of his duty to the Gentile race. His great heart had now come to see that it is an honor to minister to the outside races, and to bear them to the throne of grace.

Again notice that this prayer was offered by Paul while laboring under the stress of great tribulation. Paul was, at this time, a prisoner at Rome, not knowing what the issue of his coming trial would be. Nero, the most blood-thirsty of all tyrants, and the intense hater of Paul's religion, was the emperor of the Roman Empire, and naught but the darkest forebodings might well be supposed were the mental experience of the apostle. And yet under this most trying ordeal Paul was able to rise above his own sad condition and carry the sorrows of others upon his heart.

Notice again that, awful as was the tribulation of this incomparable man, he insisted on enduring it alone. His petition to this people was: "Wherefore I intreat you not to lose heart in my affliction on your behalf, seeing that this is your glory." Paul's sufferings were sacrificial. They were not in the nature of punishment for an offense for a crime committed, but they

were voluntarily assumed. He willingly chose to become the apostle to the Gentiles, and it was for his work among an alien people that he had been arrested and was now imprisoned. In his sufferings he was "filling up that which was lacking of the sufferings of Christ." He was a sharer with Jesus of the crucifixion, that through his sufferings this Gentile church might be established in spirituality. It was in this sense that his sufferings were for their glory. As a sacrifice then on their behalf, it was necessary that, like his divine Master, he should "tread the wine-press alone." To have had the sympathy of his Ephesian brethren, to have allowed them to faint because of his tribulation, and thus become sharers of his sufferings, would have detracted from their sacrificial character and virtue. The whole burden must rest upon the heart of the sacrificial victim. Paul's support laid, and must have laid, in his conscious innocence of any wrong doing.

Such is the man who offered this prayer; such the circumstances under which he offered it; and such is the spirit which animated him throughout. From such a man, endowed with such a spirit, praying under such auspices, we have reason to expect great things; nor will we be disappointed, as we shall see in the process of the unfoldment of our theme.

THE FOUNDATION OF THE PRAYER.

Upon the idea of the universality of the Fatherhood of God this prayer was based. Throughout the former part of the chapter from which the text is taken Paul constantly alludes to this idea. This idea he says is a "mystery that from the foundation of the world had been hidden from the children of men," but that now had been given to him by divine revelation. Previous to the founding of Christianity different religions did have some idea of God's Fatherhood, indeed, but the conception was faint and unsatisfactory. God had been thought of rather as a great king, and by some even as a relentless tyrant. Hitherto no founder of religion had ever risen to the sublime

conception of the catholicity of the idea. All previous religions had been ethnic, or limited to the people among whom it was founded, and so if any of them ever thought of God as a Father, the idea was restricted to the locality; as, for example, the Jews thought of God as the Father of Abraham and of his descendents alone. All other religions shared the same conception. Jesus was the first teacher that ever expressed this idea in its naturalness and universality; and so prejudiced were his chosen apostles that, for a time, even they did not fully realize the truth. Peter and the rest of the apostles tried for a time to reduce Christianity to a Jewish sect. Paul was the first to fully catch the meaning of the Master, and to promulgate it; and he tells us that it was given to him by special revelation. Because of this conception, that God is the Father of all—Gentile as well as Jew—"and rich unto all that call upon his name," did Paul "bow his knee unto the Father of the Lord Jesus Christ" for the Ephesian church.

Fatherhood implies the filial relation, so that the universality of the Fatherhood carries with it the idea of the universality of the brotherhood of man. We are all brothers and sisters, children of one common divine parentage. "In Christ Jesus there is neither male nor female, neither white nor black, neither bond nor free, neither circumcised nor uncircumcised." In Christ we are all one, for "Christ is all and in all." And this is true of us after we shall have passed over as it is here, for "In Christ the whole family is named both in heaven and on earth." Being one family—knit together into one body, as closely related to each other as are the various cells that constitute the human organism—therefore Paul could make no distinction as to the subjects of his prayers.

It was these conceptions—of the unity of our race, and of the race with God, this monistic idea—that was the ground of Paul's missionary zeal, forcing him out into the world-wide field to plant churches, win souls, and edify believers; and it

was this thought that aroused in him such a deep concern for all the churches.

THE DIVINE ACQUISITION OF "POWER" IS THE
FIRST INSTALMENT OF THIS PRAYER.

In the words: "Beseeching Him that he would grant you, according to the riches of his glory, to be strengthened with power by the entrance of his Spirit into your inner man," we have the first instalment of this remarkable prayer.

The central thought of these words is that of "power," or "might." It was Paul's desire that the church at Ephesus might be reinforced by might. Power and life are one—life is power, and power is life. We know of but two entities—matter or substance, and power or force. Now the Monist tells us that substance is but the expression of force, that substance is transmutable into force, and that force therefore is really the only entity. But force itself, physical force, is only a low stage of life, it is transmutable, under the law of "Correlation of Forces," into terms of Will, which is its highest expression. Indeed all force is but an expression of Will. Now "Will" is the individual, for without this force man is nothing. Indeed this is the quintessence of every organism; it is that by which it is recognized as an organism. This is the life principle that holds together the cells into one compact body. An organism without a will is unthinkable. The more will one possesses the more completely is he individuated. The less will one possesses the more completely does he belong to the whole class. The first great purpose of man's existence is to develop individuality—to stand out from the class, clearly and distinctly. This is the chief purpose for which we are placed in bodies. Paul's wish then was that the individual members of the Ephesian church might each stand for a significant figure—for something more than a zero.

Again his prayer was that this all-controlling force might be spiritualized force—"by the entrance of his Spirit." Will itself exists on various planes, according to its stage of evolu-

tion. The highest plane of will is the spiritualized, or God-will. It is the will of God that gives to Spirit its omnipotence. Here the life vibrates with a rapidity that is inconceivable, and that is absolutely irresistible. In the degree in which one's will is spiritualized, in that degree is he an incarnation of God, a Christ-man. This is God dynamically expressed.

Again, Paul's prayer is that this God-strengthening might be in the "inner man." It is in the inner or innermost man that God dwells. God dwells at the center. He is the germ of all organic life. His abiding place in man is in the temple, the nucleolus, the "holy of holies." The solar plexus, or the great nerve center of the sympathetic nerve system, is the organ of the Spirit's operations, just as the brain is the organ of the intellect. Now this ganglion is located in the very center of our body, and is its germ in the material sense. It is here that the spiritualized will abides and is active. It makes a great difference whether one operates from the center or the periphery of his being. The latter man is shallow, weak, unsteady, unreliable; he easily loses his head, flies to pieces, and accomplishes but little. But the self-centered man is deep, strong, steady, reliable, never becomes disconcerted, and always succeeds in what he undertakes. Self-poise is a sterling virtue.

It is here that we need specially to be strengthened, or rather, that we need to display strength. Paul teaches that we are first natural—that is unripe—and afterward spiritual. The spiritual is the full bloom of being; but we are as yet buds just beginning to form. We are only babes in the Christ life. Not that we have not enough will such as it is, carnal will, usually called stubbornness, a will for this world; but as yet there is very little of the God-will, or Good-will in us. Spiritually we are weak. We are strong on a short race, or when not sorely pressed. We need stamina to stand our ground "though the heavens fall." The uncentered man lacks that unselfishness and self-devotion to humanity that makes him a savior of men. He lacks also that subtle sensitiveness that

puts him in touch with God and permits him to peer into the hidden secrets and bring to light life's mysteries.

Once more, in this first installment of Paul's prayer he gives us the measure of the power he would have us possess. This thought is found in the words, "According to the riches of his glory." What is glory?—It is that which glows. A blazing fire does not glow, a fire glows only after all that is combustible in it has been consumed. The embers only glow. Iron and other metals glow when they reach white heat. Our sun is the most glorious object we know anything about by actual experience. It is said of radium, that newly discovered substance, that it glows with an intensity so great that the natural eye cannot discern it. Its presence is known only by its effects. Its vibrations are so rapid the eye cannot catch them. It is perhaps more spiritual than material. There exists then degrees of glory—"one glory of the moon, another glory of the sun, and another glory of the stars." Now it was Paul's wish that we might have an inward spiritual strengthening in measure equaling the riches of God's glory. By this we understand a glory that is absolutely pure. The glory of our sun is not absolutely pure, its face is covered with spots, which are said to be combustible carbon. Beside it appeals to our senses and is therefore a material glory. The God-glory is spiritual, and therefore un-sentient. What then was Paul's measure of highest or purest glory? Scientists tell us of the great central sun of the cosmical order, that is as much larger proportionally than the rest of the universe, as our sun is larger than the system it represents; and is as much more glorious than any of the suns, as our sun is more glorious than our earth—that as we ascend toward the center, the glory ever increases. We can well understand then that the great central sun is a purely spiritual sun. This is God's cosmical abode, the nucleolus of the universal order, the "HOLY OF HOLIES" where God delights to dwell in the midst of his innumerable hosts. To have a glory

commensurate with the Divine *Shekinah* is to be purely spiritual, "without spot or wrinkle or any such thing." It is to be absolutely "one with God."

The inspired founders of all religions seem to have had this Pauline conception of this point. Without exception perhaps they have all been sun-worshippers. The Parsee religion, founded by Zoroaster, is perhaps the most striking, as well as the purest expression of this type of religion. They worship the glowing embers upon the hearth—the purest essence of fire they can procure. They worship the sun also as the highest expression of glory visible to the natural eye. They worship both of these as symbols of the great central orb which they think of as God as extraneous to them. King David was a sun worshiper, for his conception of God was that of a sun—"Jehovah God is a sun." This too is the God Moses worshiped, since he designated God as "a consuming fire." We Christians are also sun worshippers. We too think of God, with Moses and with the writer of Hebrews, as a devouring fire; but we deify and worship the S-U-N manifested in the S-O-N. The central sun of the universe is the highest expression of God in nature; Jesus the Christ is the highest expression of God in human nature; and the central sun of our being is the highest expression of God in man. Of the Christ-man it is said, "He is the outshining of God's glory, the express image of his person." It is the aspiration of every truly spiritualized soul to attain inward spiritual power, to awaken within his innermost temple, the *Shekinah* glory, ever intensifying, advancing "from glory to glory," until it shall have attained to absolute purity. This glory of humanity will be consummated when the human race shall have been brought into absolute submission to the will of God. It is God's purpose to raise up such a people, for it is his intention that his church shall ultimately be presented to him "a glorious church, not having spot or wrinkle or any such thing; but that it may be holy and without blemish."

(To be continued.)

OVERCOMERS.

By a Brother.

"He that overcometh shall inherit all things."

In the regeneration the work of overcoming is wholly one of thought control—to be able to reject, suppress, use or refuse thought; and to discriminate between the evil and the good, so as to banish the evil before it has had a chance to operate evilly upon or through the brain or body. We are told not to resist evil (it is very clear that when evil is resisted, one only fights against his own possessions that are temporarily in the enemy's hands;), but to overcome evil with the good, which means that by singleness of intent, we center our consciousness somewhere else in the body, and thus quietly and harmlessly withdraw it from the point where it is being perverted.

There is no doubt that the mental and physical status of a person at any time, is clearly registered in the brain and along the spine—if one could but see. It may be said that the whole of a man, physically, is determined by the condition of the brain and spine: the forces work along this delicate structure—and from this out upon the vast net-work of nerves, affecting for good or evil every atom of the blood and flesh. A person may at one moment be played upon by dark mental forces from without—or for an hour or a day; again, he or she may receive the light and power of the spirit of truth. The work of the overcomer is to become able to select what he would have, and to refuse admittance to all but the true and the good. A clean brain and a clean spine means a clean condition throughout the whole temple. From the science of Solar Biology it is found that planetary positions determine at the outset the mental and physical endowment of every person; and the work of every

overcomer is to displace, replace, readjust the various planetary positions. Some persons have certain strong positions, termed vital positions, in the brain or along the spine, which endow such with much natural control; it makes them positive—that is, positively good or positively evil. Others may lack positions of strength in brain or along the spine; which does not indicate mental or physical disability, but invariably indicates a certain lack of control over the body and mind; in other words, less will to be and do just what they would do and be. The Spirit of God, inspired by the sincere desire of the soul, is the means by which changes are wrought, and the whole of the man is brought into divine order by the rearrangement and control of the forces. The overcomer, by years of patient, persistent purpose, should be able to stand, as it were, at any point in his body, and to say it must be so and so; he should be able to stand in the brain, or anywhere along the spine—in consciousness—and realize that he is there, only there. He should be able to move anywhere along the spine, and to realize that he is strongly and wholly there—to be able, if some force would enter, to have no opening for it; for, if it is true—and it appears so—that these forces enter along the brain and spine, then if the person takes full control of the brain and spine, other forces are unable to move along it and affect the mind and body: or, supposing that some adverse condition is already at work in some function of the body, he should be able, by taking a position in the brain or at some point of the spine, and gathering himself together there, to withdraw all support from the evil, leaving it helpless, and free to depart.

When pain or other undesirable sensation is active in some organ, it is often due to a foreign force; when one knows what part of the spine governs the life of an organ, he is able to cope with the forces, not where they express but where they enter, and to fortify the spine with one or more centers of spirit consciousness that will be strength and protection.

Again, the evils that one contends with may, and often are, within himself—forces to be readjusted. This is a work that certainly is done at one time or another, usually over a long period of effort, by each one who progresses in the regeneration; and it apparently is done in similar ways as described—by fully asserting the self at one place at a time, this practice being to get perfect control of one's own vital self, so that it shall never—as it does freely in the people of the world, the people of generation—operate by the winds of fear, anxiety, malice, passion, or desire, but shall be controlled by the true self, that we may say, in the Name of the Father, "I will be what I will to be."

The importance of all this is evident when it is considered that the power of an adverse force all depends upon how much of our own life it can appropriate, and how fully it can take the attention; to withdraw the attention is to deprive it of all power: that is why it is so important to take control of the brain and spine, and keep them clean; when these are clean and controlled, the rest of the body is normal and strong. Suppose also that by reason of being off guard some force has entered; one should be able by taking up a position in the brain or somewhere along the spine, or at some vital center of the body, to wholly gather himself there for a while until all support, attention, is taken from the adversary. Such a work as is suggested in the foregoing is finally ultimated by beginning to-day, and using our powers to purify and control this mind and body, of ours—a discriminating, sifting process upon the mind and body, to become freed from the evils: little by little in this way one becomes strong, and the time comes when he is wholly master of this mind and body, and makes of it a temple for the everlasting spirit of God, a garden of Eden in which to dwell forever.

Furthermore, all these things teach us the practical relatedness and application of the Master's words to the work of

individual overcoming: "The kingdom of heaven suffereth violence and the violent taketh it by force." Everything in the work of overcoming is set forth in some portion of His teaching: it is of the utmost value to constantly seek a deeper understanding and application of the utterances of the Christ, for in them is contained the truth that makes free.

The regenerate life is one of the most perfect order, it is bringing the entire being into perfect control and order. The first work, and the work throughout, is control of thoughts; for it is thought that makes or unmakes; thought is the mechanic, the instrument that should be—in order to be a safe and efficient servant—under the perfect control of its master, the soul.

Every thought has its physical correspondence; each thought belongs to a particular part of the body; to watch these thoughts, to see where they go—to what part of the body—and to control them, either refusing them entrance into the brain and body, or using them, as occasion may warrant, this is to master both the inside and the outside; it is to break the correspondence between the conditions within and the conditions without. This is a great work, requiring long patience and unflagging effort; but when that work has begun it bears its immediate results. When certain thoughts are refused admission, then it may be noted that certain physical functions are affected; and thus may one suppress or remove conditions, and substitute other and desirable conditions. When one has begun to thus control his mind and body, he begins to realize something of the truth the Master expressed when he said, "The prince of this world cometh and hath nothing in me." When such a work is begun, then it is that one has really begun to take the Name of the Father—"I will be what I will to be." We believe also that only when this work is commenced—this careful watch and control of the thought, its correspondence to physical functions—much of the teaching of the Christ can be understood, for herein is one of the most prominent

essentials for the new birth, for the incoming of the new life: we have to starve out these old conditions by refusing to let them have the thought upon which they depend for life, and thus to die to the old, before we can receive the higher life; in the measure that we deny ourselves of the one, are we receptive to the other.

Thus it is that all that we are, or may be, is dependent upon our choice; it is necessary to know well what we want, keep that constantly in mind, by fervent desire: when other things come along, refuse them or use them.

Jesus said, "The Kingdom of God is within you;" it is not only a mental and spiritual state, but also a physical condition—a condition which is physiologically and anatomically distinct from the condition of the ordinary human structure. It is a condition similar, if not identical, to that of a little child: it is the condition of a little child, and more than that. We believe that a little child cannot think an evil thought, for its physical construction is such that it has no mental qualities related to evil, and evil conditions cannot enter. This is the ultimate before those in the regeneration, this constitutes overcoming—to return to that child state of innocence. That was the reason, without doubt, that the Christ said, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." By the life of regeneration, the thoughts productive of evil are suppressed and displaced by a higher consciousness, and as this is done then the physical functions of the body corresponding to the evil thoughts undergo gradual change, and begin to respond to a new service brought about by the activity of new and higher mental qualities; in this way the organs of sense are converted into organs of interior function, and commence a new work—the renewing and refining of the temple of God.

"Blessed are the peacemakers: for they shall be called the children of God." The practice of these virtues bring about

complete changes in the interior workings of the various organs of the body—both mental and physical. Thus it is that the good bears its mark upon every organ and pervades every atom of the physical body, transforming it into the temple of the living God. There is a limitless field of thought right here: many things become plain when we consider the potency, healing and transforming power in the life of the Christ: it is not merely—as has been supposed in the past—a beautiful thing to live the Christ-life; it is an everlasting, transcendent science, that makes of this physical structure God's holy temple, furnished with precious, living stones.

THE CANADIAN SPRINGTIME.

By Aylmer Harding.

Love shows us roses e'en in Arctic climes,
And hidden glories lie beneath the snow,
While, deep within the Heart of Mother Earth,
Lie waiting for the suns reflected fires,
A million germs; and just below the turf
Are wondrous occult potencies of life
In scattered seeds enshrined. Lo! there beyond,
A prairie Homestead rises into view
Where souls are waiting Springtime. Nature wakes
Triumphant. Light and joy and glad return
Of sunshine radiate, while eager eyes
Look up, seeking to pierce the arched skies;
And gaze we up or down, on tree or clod,
Find everywhere in sky, or bush or sod,
Springtime of Love and Life that breathes of God.

CHRIST AND BUDDHA.

By Henry Proctor, M. R. A. S.

A book has been written on "Christ or Buddha, Which?" But the spiritually instructed man knows that he has no such question to answer. For it is certain that any man who will seek for Divine Wisdom as Buddha sought for it, will infallibly obtain in. As we sing of Christ that: "He left His throne and His kingly crown," so it is true of Buddha. He sought for God-wisdom as for hid treasure, and as truth is the same in all ages, he inevitably learned from the supreme and taught those doctrines which were afterwards more fully expounded by Christ. Christ was the greatest of Buddhas; the Gautama Buddha was one of the Christs of God (*Χριστοι*, Psalm civ. 15, LXX.) In the Hebrew of Psalm ciii. 15, it reads "touch not my Messiahs," proving that this term is not limited to one; but Jesus is called "*The Christ*" (*ho Christos*) by way of supereminence. It is generally considered that Buddha taught one doctrine which is completely at variance with that of Christ, viz.,

SELF-EXTINCTION.

But it is quite possible that if we probe the teachings of both to the bottom we shall find the same truth. For there is a higher and a lower ego. As Buddha says: "He who seeks self must learn to *distinguish* between the false self and the true self."* And this agrees with a saying of Christ: "Whosoever may desire his soul (*Ψυχη*) to *save* shall *lose* it; but whosoever may *lose* his soul for my sake, the same shall save it."† And that "soul" means "self" is proved by the context.‡ "For what is a

*"The Gospel of Buddha," by Paul Carus. †Luke ix. 24. ‡v. 25.

man profited, if he gain the whole world, and lose or forfeit his own self." So that self can only be saved by losing it. That is, the Higher Ego is gained by the destruction of the lower self, or the true self by the extinction of the false. The teaching of Jesus and His disciples is that perfect salvation is attained by union with God, and for this attainment

LOVE IS THE GREAT ESSENTIAL.

Buddha teaches exactly the same thing for when in conversation with two Brahmans, he says, "The Tathagata knows the straight path that leads to a union with Brahma." "[He] lets his mind pervade the four quarters of the world with love;" "there is not one living creature that the Tathagata passes by or leaves aside, but regards them all with mind set free and deep-felt love."

So that the teaching of Buddha is the same as that of the Christ, as to union with God. For Jesus prays for his disciples: "That they all may be *one*" even as He is *one* with the Father. The Christian Nirvana seems to be indicated in Rev. xxi. 22, where the temple is described as "God and the Lamb." This temple includes all the saints who are builded together into *one*; all the members of the Body, Christ Jesus being the chief corner-stone; in whom each several building, "*fitly framed together*, groweth into a holy temple in the Lord" (Eph. ii. 22). Yet in the Revelation they are not seen as separate entities, but as *one* with God and the Lamb: "One even *as*" they "*are one*."

So Buddha also says: "Nor will it be possible to point out the Blessed One as being here or there. But it will be like a *flame* in a great body of blazing fire." So the Christian will become *one* with God, of Whom it is said that: "Our God is a consuming fire." He will "dwell in consuming fire" or "with the devouring fire" like the bush of Moses *unconsumed*; "in everlasting burnings" (Isa. xxxiii. 14, 15).

It is evident that Buddha did not intend the extinction of the flame of life, but

ABSORPTION INTO GOD.

His spirit, no longer existing as a separate entity, but becoming One with the Universal Spirit, as the Blessed Apostle Paul also teaches—"He that is joined to the Lord is *one* spirit."

The teachings of Christ and of Buddha, of the Light and the Enlightened One, are the same in essence: they differ only as having been received through different channels; a different family of nations; a different tongue: but the truth is the same always. Christ teaches us that which is above human nature: that we should love our enemies. Buddha teaches five meditations; the first of which is "the meditation of love, in which you must so adjust your heart that you long for the weal and welfare of all beings, including the happiness of your enemies." Jesus says: "Blessed are the merciful," and Buddha's second meditation is

"THE MEDITATION OF PITY

in which you think of all beings in distress; vividly representing, in your imagination, their sorrows and anxieties, so as to arouse a deep compassion for them in your soul." Paul says: "Rejoice with them that do rejoice," and Buddha's third meditation is

"THE MEDITATION OF JOY

in which you think of the prosperity of others and rejoice with their rejoicings." Sometimes the very words of Buddha are identical with the Scriptures. "Let a man overcome anger by love, let him overcome evil by good." Very like "Blessed are the meek" is "Blissful is freedom from malice."

He taught the uprooting of evil from the heart, saying: "I teach, Simha, that all the conditions of heart which are evil and not good, unrighteous actions by deed, by word and by thought, must be burnt away. He who has freed himself, Simha, from all those conditions of heart which are evil and not good, he who has destroyed them as a Palm-tree which is rooted out, so that they cannot grow up again, such a man has accomplished

THE ERADICATION OF SELF."

He taught, "the annihilation of egotism, of lust, of ill-will, and delusion," but not of the being. For he says—"When man dies the body is dissolved into its elements, but the spirit is not entombed. It *leads* a higher mode of life."

In one matter Buddha showed himself far inferior to Jesus. Christ healed all who came to him; Buddha himself suffered from sickness, from which he was healed by Jivaka the physician. He raised a sick bhikshu, but could not heal him. When Krisha Gautami came to Buddha to raise her dead son, he asked her to obtain a handful of mustard seed from a house where no one had lost a child, husband, parent, or friend. She went from house to house, until she learned the lesson, that

DEATH IS COMMON TO ALL.

It was a good lesson, but how much better was it for Jarius, the Widow of Nain and the sisters of Lazarus, that they could go to Jesus instead of to Buddha.

Christ gave to his disciples authority and power to heal every disease and every sickness, and even to raise the dead. Buddha, on the other hand, sternly forbade his bhikshus to attempt to work miracles under pain of expulsion from the Sangha. He had no commission apparently to perform miracles, and he hated superstitious pretence. So he added a fourth to his three great prohibitions: viz., "I forbid you, O bhikshus, to employ any spells or supplications, for they are useless, since the law of Karma governs all things. He who attempts to perform miracles has not understood the doctrine of the Tathagata." He summed up evil under ten heads, against which he gave ten commandments:

1. Kill not.
2. Steal not.
3. Abstain from impurity.
4. Lie not.
5. Slander not.
6. Swear not.

7. Waste not time with gossip.
8. Covet not, nor care.
9. Cleanse your heart of malice and cherish no hatred, not even against your enemies.
10. Free your mind of ignorance and be anxious to learn the truth.

On the whole we may take it that the teachings of Buddha confirm those of Jesus the Christ, having been received from the same source. For the teachings of the Infinite Mind must be the same in essence by whosoever received, or in whatever language written. Buddha refused to admit the assertion of the Buddhist Peter—Shariputra, that he was the greatest of all the Buddhas. For when Shariputra told him he thought that there never had been, nor would be—"any one greater or wiser than the Blessed one," he answered "Surely then thou hast known all the Blessed ones, who in the long ages of the past have been holy Buddhas" and "hast perceived all the Blessed ones, who in the long ages of the future shall be holy Buddhas?" When Shariputra said "Not so, Lord," Buddha rebuked him by saying: "You see, then, Shariputra, that you know not the hearts of the holy Buddhas of the past nor the hearts of those of the future. Why, therefore, are your words so grand and bold? Why do you burst forth into such a song of ecstasy?"

One cannot read the life and precepts of Buddha without coming to the conclusion that he was a good and true man, who taught from the Infinite Mind, the highest gospel that his contemporaries were capable of receiving, and infinitely superior to anything that they had previously known. Like John the Baptist "he did no miracle," but if he had known Christ, we believe he would have acknowledged Him just as faithfully as John did, as the greatest of all the Buddhas, as the Light of the World; for Gautama was ready to suffer anything for the sake of the truth as he conceived it in his meditations; and as he taught 600 years before Christ, many doctrines identical with His, we may take one as being a confirmation of the other. It is foolish from a spiritual standpoint to think that identity of

doctrine, or even of phraseology, necessarily implies contact, if both are taught by the same Infinite Mind—the Universal Spirit—we must expect them to be the same, though even in the natural order, those of the Christ, being later, must be more definite and full.

The teaching of Buddha, which is regarded as being most diametrically opposite to Christianity, viz., self-extinction, is really taught as we have shown in other words by Christ. His explanation of being hereafter like a flame in a body of fire, is explained by other parts of Scripture and especially by the Pauline doctrine of the Body of Christ, for a member of the body can have no separate interests from the body but “having entered into such a state, we lose sight of our narrow and contracted individuality, and arrive at that consciousness which is the consciousness of God,” and “in proportion as we enter this higher life of the soul we discover the fact that we are only a part” of the Universal Spirit (*Revised Esoteric* Vol. i. p. 39).

So little is there indeed in the Gospel of Buddha inimical to pure Christianity that if his precepts were bound up between the Old and New Testaments, they would form a fitting prelude to the New Testament. In many respects the agreement is perfect, as for example, the abolition of animal sacrifices, which are deprecated in Isaiah (chap. i. 11–15) and in the later prophets, and completely done away under the New Covenant. His Gospel is far more consonant with Esoteric Christianity (that is, the living spirit and not the dead letter) than much of the Apocrypha, which is still used by the Romish Church. It is true, that to-day Buddhism has become debased into image worship, but it is no worse in this respect than the Greek and Roman Churches. One parallels the other, they are all alike abominable and degrade those nations who practice them. It would be well if Christian missionaries in Buddhistic countries would emphasize these points of contact, showing how all true religion having been learned, through self-sacrifice and meditation, from

the universal Spirit, is the same in essence, and that all men might be, if willing to become pure in heart and to accept and do all the will of God, the subjects of an immediate and continual inspiration.

For our work as Christian teachers is not to teach men all things, but to stir up the inward bearing of the heart, so that all men might be taught of God.

UNITY.

By John Greenleaf Whittier.

Forgive, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak Thy praise!

Suffice it now. In time to be
Shall one great temple rise to Thee,
Thy church our broad humanity.

White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its days shall all be holy time.

The hymn, long sought, shall then be heard,
The music of a world's accord,
Confessing Christ, the inward word!

That song shall swell from shore to shore
One faith, one love, one hope restore
The seamless garb that Jesus wore!

HEART SEARCHINGS.

By Enoch Penn.

As we journey along this way we find ourselves at times wondering at the peculiarities and idiosyncrasies manifested by our fellow travelers; and we can but feel that if we study others in the proper spirit we can more easily learn to know ourselves.

In speaking of the time of the gathering of the people into that body which is to form the nucleus of God's kingdom on earth, the Master said: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just." This implies that all kinds of people will essay to enter the kingdom, for no one is refused the privilege to try, even though there is no hope of his attaining the ultimate in this incarnation. Again the Master said: "Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able." Again he said: "What I say unto you I say unto all, Watch;" that is, use your faculties of observation, discrimination, and judgment. Consider carefully that which you do. What spirit it is that prompts. What spirit it is that deep in the heart impels. For he who would become a son of God, who would walk the narrow way, must have all of his faculties awake and must be continually on the alert lest he step from the way; for he is liable to be deceived continually; and especially is this true because of one peculiarity of this way, which is that we must at times do those things which apparently are the same things that are being done by those who are walking in the

broad way. To illustrate: Some are so situated that it becomes desirable or even necessary, if they would continue to walk in the narrow way, to forsake parents, or wife, or husband, or children, or business, or perhaps all these. Yet, when children forsake parents, it is not always that they may attain the kingdom; it may not be because of a desire to serve God more fully, but because of a lack of filial love. Husband may forsake wife, not seeking the kingdom, but desiring to be free from an irksome bondage. All wives who forsake husbands have not in their hearts the desire to walk more fully the narrow way; they may simply want a new love. And when one forsakes houses and lands or, in other words, neglects the simple duties of the day relative to his own sustenance or the support of those depending upon him, is it because of indolence or because the mind is too fully occupied in laying hold of the consciousness of the spiritual man to be willing to be held back by material interests? Each one must answer for himself, and it behooves each one to watch most carefully that they are not deceived, to know that they are actuated by a high sense of duty; and no one is able to decide these things correctly save by careful self-examination and sincere heart searchings.

Remember the Master's words: "Watch;" for the way is so difficult of discernment at times that all the faculties of discrimination, all of common sense, all of honest heart-searchings are necessary to enable one to know whether they are indeed walking in the narrow way, or are walking in the broad way, or are doing as the Master commands—for duty's sake—or as their selfish nature impels.

The regenerate life is not a hobby for "cranks" to ride. It requires all that is best and noblest in manhood and womanhood. Of all the different sorts of people who attempt it, the sorting process will leave none but the truest, noblest, and highest types of manhood and womanhood, all else will be rejected.

How many there are who in trying to live this life seem to lay aside much of their plain, every-day, common sense, their simple reason and judgment—the very things which are more necessary in this life than in the old life. In the broad way one does not need to have any object in life, and consequently may drift with the tide or vary his course at pleasure. One may be half-witted or foolishly weak, or silly and yet make a good living, live long and comfortably; but he who would walk this way must be of mature mind, of keen perception, of clear discrimination, and of sound judgment. Why?—Because living this life means living in harmony with the laws of our higher nature, our divine nature. Can one imagine a God-like man who has not a mature, well-balanced mind? Can one imagine a God-man with a mind so small, so prejudiced that he would not unhesitatingly examine both or all apparent sides of any question? Such a one knows that for him there must be extreme, watchful care at all times lest he break a law of that realm of consciousness which he has reached, for if he should break one of these laws his consciousness of that realm in a large measure, if not wholly, departs.

In every community individuals are compelled to obey the laws of that community or they are ostracized, and he who walks this earth and at the same time associates consciously with those of the angel world must be careful to live in harmony with the laws which govern the lives of the angels or else he will be cast out. This was illustrated by the Master in his parable of the supper, when there was found there one who had not on a wedding garment, he was first bound then cast out.

The expression, "the narrow way," implies that one must be careful how he walks and to maintain his balance lest he step off the path, that it is only by exercising great care that one can stay on the way or even find it at all. How often we have found that a wrong feeling permitted in the heart or one per-

verse action, has brought a darkness, a distress, a consciousness of loss from which it takes a long time to recover.

Who can walk in this path? Not those that deceive themselves, for among those who are without the holy city is "Who-soever loveth and maketh a lie." How easy it is to deceive ourselves, to ignore or argue into silence an objectionable truth; or when contending thoughts arise to side with the one which most pleases the selfish nature, to refuse that deep heart searching process which is such a safeguard to our feet, to forget to "keep thy heart with all diligence." When Jesus said that "the angels shall come forth, and sever the wicked from among the just," did he imply that the angels would cause to wander from the path those who believed the lies they told themselves?

God's kingdom is a kingdom of love as well as of mind, and as there is demanded a mature mind so also is demanded a healthy love nature. It is not necessarily an indication of a loving nature that one love many pets; it may indicate a love so weak as to prohibit a reciprocal love with their own kind, and that the pets are simply a substitute for a better love to which they are unable to respond. The true test of a healthy love nature is to be found in the ability to love and respond to the love of one's own kind, not necessarily an ideal one, or those at a distance and seldom met, but those at hand. If we cannot love those who work and live with us, our love nature is certainly weak and needs to be developed. It is just as essential that one have control of his love nature and permit, direct, or restrain his love intelligently as that he have control of his mind. Otherwise why did Jesus bid us "love your enemies"? Does not this demand at least a measure of control of our love?

No one can enter the kingdom and abide there who cannot refuse to think unlawful thoughts. And no more can one who cannot refuse to allow his love to go where it should not. Else

how can one be what he wills to be? Hence the thoughts of the mind and the loves of the heart must be those which are legitimate. How often we have found that an undesirable love from one wholly in the generation, permitted for but a short time has brought a darkness which has shut out all consciousness of the Spirit. Therefore we must be able not only to think or refuse to think, but also to love or to hate (repel), and to know what to love and what to hate, lest we be destroyed for lack of knowledge. For it is not enough to have a true love nature and a ripe mind—essential as they are—but we must have knowledge also of the truth that we may find the way and walk in it.

BEHOLD THE EARTH.

By Ella Wheeler Wilcox.

Behold the Earth, swung in among the stars,
Fit home for gods, if men were only kind.
Do thou thy part to shape it to those ends,
By shaping thine own life to perfectness.
Seek nothing for thyself, or thine own kin,
That robs another of one hope or joy.
Let no man toil in poverty and pain
To give thee unearned luxury and ease.
Feed not the hungry servitor with stones,
That idle guests may fatten on thy bread.
Look for the good in stranger and in foe,
Nor save thy praises for the cherished few.
And let the weakest sinner find in thee
An impetus to reach receding heights.
Behold the Earth, swung in among the stars,
Fit home for gods: wake thou the god within,
And, by the broad example of thy love,
Communicate omnipotence to Men.
All men are unawakened gods. Be thine
The voice to rouse them from unhappy sleep.

INVISIBLE PERSONALITIES.

A belief in good and evil spirits seems to be as old as the human mind; but in the nineteenth and twentieth centuries the growing intellect—and shall we not say growing materialism?—has sought to do away with all belief in either good or evil spirit intelligences.

There has existed and still exists in the heart of man a secret fear of everything of a spiritual nature, or of anything that is unknown, coming from the invisible side, and the growing intelligence of the race has been struggling hard to wipe out of existence such timidity by denying its existence. But that a fear as great as ever still lurks in the human heart is evident from the fact that as soon as anyone mentions that a spiritual intelligence has revealed certain things to him, the clergy and laymen of the church at once exclaim, "That is spiritualism! That is of the devil!" Yet it is true that the existence of a personal devil has been rejected by many, but the belief in something—they know not what—belonging to the invisible world is as strong as ever, notwithstanding all the denials. It is because of this that there is so much opposition by the members of the church to everything pertaining to the manifestation of spirit. We often hear people say that a visit from an angel, or a spirit presence would frighten them to death. Another class say: "If there are such intelligences, why do they not come to us? Why do we not know something about them?" But the very ones who are so emphatic and who ask: "Why do we not know something about them?" are the ones that would be most frightened if they saw a spirit entity. This unbelief is the reason the people do not see, and the angels of God do not

more frequently visit the sons of earth. On the other hand, there have been in all the history of the past persons who have made it a business of seeking conjunction with the invisibles, which has led to many stories in the past of men and women being in league with the devil, "selling their souls to the devil," and in more modern times it has given rise to what has been called "Modern Spiritualism."

Modern spiritualism has been much misunderstood by its advocates and by its enemies. Its advocates have been from all classes of thought and morals. Some who are really seeking knowledge and purity of life have been recipients of visitations, and all classes from these down to the individuals who open themselves without discrimination to the invisible side have received spirit manifestations.

We have spoken to people about there being dark and unclean spirits, but they have answered, "It does not make any difference to me, they are all good to me." From years of investigation in the phenomena of modern spiritualism we have been convinced beyond question that there is a reality in it; and also that there is a great variety of intelligences that manifest themselves. We have also watched carefully its effects upon the people who have given themselves up to even the highest and most intelligent influences, and we have yet to find one instance where the morality and health of the individual has not seriously suffered in consequence.

In addition to the experiences of spiritualists, there is a chain of experiences beginning with the living of the regenerate life; and every individual that we know of, who, through purity of life and earnest aspiration toward God, has sought to know God and to do his will, has had the same experience. All find, sooner or later, that there are invisible, malignant forces that answer well to that which has been denominated by the mystics of all times as, "the monster of the threshold," for it seems as if there is a boarder world, where, as soon as one seeks to

return to conscious unity with God, he meets intelligences which he must overcome or else be overcome by them.

The reason the mystics of all times have been so careful about scattering their knowledge of the mystic, or in attempting to lead individuals in pursuit of it, is that they know if the individual starts on that road and is overcome by these dark forces that he can never return to his normal standard of morals or peace of mind.

Those who are simply living in generation and know nothing and fear nothing regarding the invisible side, are to a very great extent immune from the influence of dark spirits; but it is their belief that these forces cannot influence them, which gives them a firm will and a decided character, and when their mind seems to be affected unpleasantly they intuitively exert their will and turn their mind to the duties of everyday life. They are largely immune from those influences until they are attacked through the mind causing them to feel that they are diseased. Swedenborg and many others claim that all diseased states are due to the influence of evil spirits, demons, and this is not without justification in the teachings and life of the Christ of whom it is recorded that in healing the sick he cast out demons and the sick recovered, and the insane were also healed by the casting out of demons.

Everyone who lives the regenerate life and consecrates his life to God without reserve and seeks to penetrate that within the veil knows that he has invisible enemies to meet and conquer; but these adversaries can only attack one through his sympathy with that which belongs to the material conditions of this world. It is as the Christ said, "The prince of this world cometh, and hath nothing in me." As the Christ had nothing in him that belonged to the prince of this world, therefore he could not touch the Christ, but as Jesus had a material body, which, of course, belonged to the material world, therefore the enemy, the dark forces, working through the people could slay the

body, but as Christ said, "I have power to lay it [his life] down, and I have power to take it again. This commandment have I received of my Father." Therefore it was said that the dark forces could not hold control over his body; they were allowed to kill it, but he demonstrated to the world that he had power to take it again.

We are persuaded beyond question that if the people would banish the fear of evil spirits and would study their influence and ally themselves to God in whom is all the power in the universe, that the time would soon come when the diseased states of the race would pass away, insanity would be unknown and crime would be a thing of the past, for all these are the works of evil spirits in the invisible world.

The question has often arisen in the mind of the thinker at the present time: Where do these evil intelligences spring from?—Who are they and what are they?—Could the Creator who is all good create something that is evil? and many similar questions. In the effort to account for these evil spirits the answer has come: They are fallen angels. But many deny the liability and possibility of angels of God who are in the full light of Divine spirituality sinning and consequently being cast down into darkness. But this denial arises from an improper conception of what an angel is. Many believe that the angels are special creations—perfect beings—that they never were men on the earth. There is, however, not a particle of evidence to support such a theory, in fact, all the evidence is on the other side. There are many instances in the Scriptures where angels are sent to the faithful and to the righteous to aid and to assist them, who admit their origin in the earth life, but strange to say all the books of the Bible in which this has been made most pointed are called doubtful books—the Apocrapha of the Old Testament. The word "apocrapha" has come to mean "doubtful," but it originally meant "sacred" or "hidden," the books that were intended for the esoteric teachings of the people. In

the book of Tobit we read that an angel assisted Tobias on his journey to get his father's inheritance that had been left with his uncle, and at the same time to free his uncle's daughter from the influence of an evil spirit, and also to bring together two souls that belonged to each other. This angel who assisted Tobias informed Tobit who he was while in the earth body, and Tobit said that he had known his father well and that he was an honest and good man. There are many instances throughout the accounts in the Bible of the manifestation of angels to lead the mind to believe that angels are spirit messengers who have once had an earthly body and who lived a righteous life on earth and passed into the spirit world. Jesus declared this inferentially when he said to the Jews, "Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

The Apostle in speaking of the angels said, "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Now mark you, he said they were come to the church of the firstborn in heaven. By what means did he say that they had come to that church?—By means of conversion and following the teachings of the Christ they began to live a spiritual life, which brought them into conjunction with the spirits of just men made perfect.

The Apostle said in another place, speaking of those who had lived a righteous life and departed from the earth, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" These words are equivalent to saying: Are they not all angels? for the word angel means messenger, and when he said, "Are they not all ministering

spirits, sent forth to minister for them who shall be heirs of salvation?" he said in unmistakable terms that they were angels.

These and many other strong evidences throughout the Scriptures are all to the effect that the angels from the lowest to the highest were sons of men who had lived on this or some other planet.

We find that it is a law that the human mind is left free to choose its own course; it is only restrained by the law of good and evil, which when analyzed means simply—that good is that which brings desirable results and evil is that which does evil and is the cause of pain, sorrow, and regret. Thus the mind had to be free and man must know and understand and do right because it is right. He must be an independent, responsible being. We have no idea that this responsibility is lifted from man's shoulders when he leaves his fleshly body, or becomes an angel; for we must bear in mind since the purpose of God is to make man in his image and like him, then the work of the Creator is—to lead man through instructions, guidance and admonitions into that likeness. It is well known to us that all who seek godlikeness are necessitated, in order to obtain the results, to begin at once to work for the good of their fellow-men. In other words, it is necessary to begin to serve as a messenger—an angel—to follow the guidance of the Spirit and instruct the people with the knowledge that they themselves have received in order that they may become acceptable to God. When these have done their best and passed into the spirit world they become messengers, guides and instructors to those in the earth life. When man has gained maturity, through being begotten from above, and has passed into the spirit world, he is then able to live from the Spirit and he goes on growing, learning and developing the same as he did in his earthly existence, and thus he continues to approach nearer and nearer the likeness of God.

Now, if the law of freedom of action and thought in the spirit world, is the same as in this, it follows that those souls that have passed into the spirit world might see on the earth plane that which is attractive to them and might be drawn down and caused to sin, and thus the fall, as it is written, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!"

There are a number of references in the Bible to fallen angels, but none sufficiently definite to give us any idea concerning them, but a book has recently been translated and published called "The Book of Enoch," which belongs to the class called "apocraphal," or perhaps more properly, mystic or uncertain, but Jude refers to this book in the fourteenth verse in these words, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints." He also refers to it in the sixth verse where he says, "And the angels which kept not their first estate, but left their own habitations, he hath reserved in everlasting chains under darkness unto the the judgment of the great day." This verse is evidently a quotation from the Book of Enoch from which we quote the following statements: "And it came to pass, after the children of men had increased in those days, beautiful and comely daughters were born to them. And the angels, the sons of the heavens, saw and lusted after them." "Enoch, thou scribe of justice, go, announce to the watchers of heaven, who have left the high heaven and the holy, eternal place, and have contaminated themselves with woman, and have done as the children of men do, and have taken to themselves wives, and are contaminated in great contamination upon the earth. But upon the earth they shall have no peace, nor forgiveness of sin." "Ye were formerly spiritual, living an eternal life without death to all the generations of the world. Therefore I have not made for you any wives, for spiritual beings have their home in heaven. And now the giants, who have been begotten

from body and flesh, will be called evil spirits on earth, and their dwelling-places will be upon the earth. Evil spirits proceed from their bodies; because they are created from above, their beginning and first basis being from the holy watchers, they will be evil spirits upon the earth, and will be called evil spirits. But the spirits of heaven have their dwelling-places in heaven, and the spirits on the earth, who were born on the earth, have their dwelling-places on earth. And the spirits of the giants, who cast themselves upon the clouds, will be destroyed and fall, and will battle and cause destruction on the earth, and do evil; they will take no kind of food, nor will they become thirsty, and they will be invisible."

These quotations appear to account for the existence of dark influences. The authenticity of the book matters but little, for the fact remains that such influences exist and these quotations express the methods and manner of the works of these evil influences. We have for years carefully investigated the manifestations of these influences and we find that their chief plane of action upon men and woman is upon the sex principle. It is reasonable that it should be so, because, according to Biblical authority, the sin and fall of Adam was through the sex, and we see from the foregoing quotations that the sin and fall of the angels was through the sex function, and so long as men and women live a purely sex life, they have but little consciousness of difficulty, but as soon as they rise up against the abnormalities so active in the world in regard to the sex function, they meet an adversary that is subtle and invisible, but potent.

Another point is brought out in these quotations, namely, that the angels sought wives of the daughters of men, because they were fair. In this period of the world there seems to be rapidly growing what might be called almost a mania on the part of men and women for what they call the "soul companion," and there are those who are actually teaching the people that the highest ultimate in human life is to have one of these demons

as a soul companion. Of course they call them angels, and many women claim that their companion is the Christ of Nazareth, and men claim that their companion is a holy angel. The number claiming companions of this nature are becoming legions, but in every single instance that has come to our notice—and we have many—the individual who believes that he or she has an invisible soul companion is cut off from all real spiritual communion and is bound in chains of darkness. In some instances we have found that they are kept down in a weak, debilitated state and are perfectly miserable, and yet they constantly claim that they are very happy, though in reality they are miserable; but these evil influences when they get control of an individual impress his mind with the thought that he is happy in order that the evil influence may keep him subordinated to its will.

We are satisfied that any man or woman who attempts to approach the Spirit and yet gratifies and gives freedom to the sex nature, will soon find that he or she is possessed of a demon. On the other hand any one who will truly live the regenerate life, will overcome generation in himself, will find the truth of what the Apostle said, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." And any person who will truly live the regenerate life—seek God with all the heart, and conquer fear in himself—will become conscious that there are angels, holy ones of God, who in times of need or distress will visit and help him, who will come near to him and illuminate his mind, but in no case will they dominate or coerce him contrary to his will.

The point that we wish especially to impress upon your mind is this—that there are evil spirits and good spirits; that there are angels and devils. You have no reason to fear the devils and much less the holy angels. The safeguard against wicked spirits is the regenerate life and the overcoming of selfish de-

sires, consecrating the life wholly to God. Then God will send his holy angels to guide, instruct, illuminate your mind and help you in every way.

It is written that the evil ones will deceive the very elect if possible; but it will not be possible to deceive those who are living a pure life, whose seed remains in them, and who seek God with all the heart, for they will have not only a desire in their own soul for that which is pure and good, and a repulsion toward that which is unholy; but they will have guidance and illumination from the angels of God, so that it will be impossible to deceive those that are chosen of God. But remember, "Many are called, but few are chosen." Again it is written, they are "chosen of God, elect, precious." The early Christians had the realization in their own souls that that they pleased God and they felt the love of holy ones reciprocating their love, which constituted the great peace and joy of a Christian's life. This was the foundation, and if you have this condition in your own soul and are living the regenerate life, then you are admitted as a member to that Eternal Brotherhood of whom the Christ came, that great, grand order of Melchisedek. (See Bible Review Vol. I. Page 161 and 219.)

You see from the foregoing how necessary it is, in order to have the light of the Spirit, to wipe out of your mind all the traditions of men, theological nonsense, and go to God with common sense, an honest heart and sober intelligence, desiring to KNOW and willing to do the right. Then you will find how true are the words, "All things work together for good to them that love God, to them who are the called according to his purpose."

What then? Can a man make this resolve and so stand up faultless? He cannot; but this much he can,—to be ever striving toward faultlessness.—Epictetus.

THE CHRISTIAN'S GOAL.

By Abijah.

The first Christian disciples in embracing the teachings of Jesus understood that in so doing they had set out to attain unto a great goal. In the immediate light of the incarnate Sun of Righteousness, they understood quite clearly what was the goal to be reached.

But the Christians are like they who run in a race. They who run in a race start from the goal and after they get well along in their course, in the strain and struggle, in the commotion and dust, that is raised, they lose sight of the goal, and are conscious only that they must push ahead. When the circle of the race track is nearly completed, the goal again looms into sight and the racers are able to see where and what is the object for which they are striving.

So it is with the true followers of Jesus. In the centuries of friction and confusion of the past, they lost sight of the goal from which they originally set out, but have all the time been vividly conscious that there was something great at stake to be gained. Although in the heat of the race, the earliest followers of Jesus, as they came down through the centuries, became blinded as to just what and where was the goal of their efforts, yet they have always known that it was a position of joy and of righteousness, of power and of glory. So they vaguely designated it "heaven," which was to be reached after the dissolution of the body.

But now as the circle is nearly completed, to those who have been faithful in the race, the original goal again stands out in plain sight; and as they approach nearer and nearer, the more

clearly can they unravel the wonderful mysteries of God. As never before can the most advanced Christians of to-day behold the exalted position of power, of dominion and of glory, that Jesus Christ occupies in the heavens; and they are becoming more than ever vividly conscious of that state of which their Lord spoke when he said, "I will come again and receive you unto myself, that where I am there ye may be also." They who are among the first fruits unto God and unto the Lamb are now—to use a term of the race track—on their "home stretch." So surely as we continue to persist in pressing toward the goal unto the prize of the upward calling of God in Christ Jesus, so surely shall we succeed in reaching that great goal, "arrayed with the sun, and the moon under our feet."

That doctrine which we accept rather loftily as a commonplace when we are quite young—namely, that our happiness lies entirely within, in our own mental and bodily state, which determines for us the influence of everything outward—becomes a daily lesson to be learned, and learned with much stumbling, as we get older. And until we know the private thoughts and emotions of our friends, we hardly know what to grieve or rejoice over for them.—George Eliot.

BOOK REVIEWS.

"Price's Catalogue of Paper Covered Books," by Warren Elbridge Price, is the title of a new and valuable book devoted wholly to the classification, in most convenient form, of paper bound books, so arranged that one may quickly find the books by any author, or the author of any book also the publisher; a combined advantage which few, if any, other catalogues possess for rapid search. In addition to this is a separate list of publishers, and another list of "Libraries and Series and Their Publishers"—the whole equipped with full thumb index, and printed on strong manila paper, handsomely bound in cloth and leather.

As a book of reference it is invaluable to all in search of the best thought of the age in cheapest available form. It is by far the most complete, satisfactory classification of paper bound books that we have seen.

Address W. E. Price, Editor, "The Publisher & Retailer," 24-26 East 21st St., New York City.

"Phrenometry: Auto-Culture And Brain Building By Suggestion." By R. Dimsdale Stocker. 64 pages; cloth; price 50 cents. Address Fowler & Wells Co., 24, E. 22nd St. New York, or, L. N. Fowler & Co., 7, Imperial Arcade, London, England.

This little book is a true helper, for it tells those who do not know, and reminds those that do know, that all is mind; that the body in all respects is only the register of mental states; that thoughts are living entities that mar or destroy, or make, according as we unwisely or wisely elect; and that one takes his first step in the abundant life when he perceives this truth, and makes of thought an efficient tool in the hands of the true self.

"Healing: Mental And Magnetic." By the same author. 56 pages; cloth; price 50 cents. Address as above. This little work consists of five chapters. Chapters iv. and v. contain excellent directions for the general practice of Healing. But we regard Chapters ii. and iii. as the main value of the book; they are devoted to individual healing by Affirmation and Suggestion; and that is what people need, methods for self-healing. The true healer, true helper, is one who shows another how to help himself: if a person is shown this, and cures himself, he removes the cause of disease.

EDITORIAL.

The mental and spiritual condition of the world at the present time is a peculiar one. Everything seems to be hanging in suspense. Certain leaders of mind are driving on in their own peculiar way, but "the true light, which lighteth every man that cometh into the world," which lights the lamp of soul that leads to unity with the Father, seems to have a shadow thrown over it, to an extent that it appears to those in the world as if it had gone out, and every man is running hither and thither seeking something as a solace for the demand that is active in his soul, and of course each one is seeking it according to his

own peculiar nature. But in the midst of all this chaos of thought and action one thought stands out unmistakably clear, and that is that the dark forces are most diligent in every conceivable direction. Sensuality seems to have absolute control of the race, even they who are seeking the light and seem nearest the goal are being deceived, and persons of the most staunch morals waver between the two forces. While this is true there seems to be a withholding on the part of the Spirit of the fulness of the true light, and more than probable it is because the people are not prepared to receive it. As the prophet said, "Lord, when thy hand is lifted up, they will not see: but they shall see, and be ashamed." (Isa. xxvi. 11.) Again he said, "when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let favor be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of Yahveh." (Isa. xxvi. 9.)

This seems to be the condition of the world at the present time. The people will not see. One of the greatest deceptions is, that as soon as an individual presents a great truth, the people at once inquire, "Who is he? Where does he come from? What is his standing in the world?" *et cetera.*, in place of inquiring, "What has he got?" and in place of searching for the light they are searching for the man. Man cannot help you, as God said by the prophet, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Until the people cease from man and look for truth and are ready to receive the truth, no matter from what source it may come, the truth will be withheld from them.

Is it possible that the civilized world is waiting for some great calamity, something to cut them loose from their idols of gold and silver, of name and position in the world? Is this what the people are waiting for? Is this what they need? All

nature seems to answer the question as it vibrates around the earth—"Yes, yes." How many there are who think to find some wonderful thing in the pretense of magical societies. Some enlightened men and women are being led astray by such pretenders. How few there are who realize that in the Spirit of God is their only hope, the only source of light, life and power. If men would only consecrate their lives to God and seek him wholly, then would they find him, then would they find the fountain of knowledge and of power, then would the way of the Lord be open before them and they would see that they are nearing the goal for which they were made.

We are nearing the time when God and man will be again made one, consciously one. When man will become the house of God, a mind center through which the Infinite will express himself in all the affairs of human life. But how hard the adversaries are working to deceive, mislead and prevent the people from seeing that great fact, but for man this is an individual work and he that will do the will shall know, and no power is able to mislead or overcome those who are earnestly, honestly and zealously seeking God.

We had hoped to bring out in the columns of this journal some pointed and important truths, but as we make the effort the word seems to come: "Of what use? Not yet; the people are seeking something else; their whole attention is centered upon externalities and in getting power and riches through the invisibles." Thus the world is rushing on blindly, madly, toward some great calamity.

Let us who see the light continue to pray, as we were taught, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, [in me] as it is in heaven."

We of the Fraternity have had the transits of the moon figured out for us each month, and we find the table so convenient that we are satisfied that many who are looking into "Solar Biology" and even astrology will find it useful. We have therefore decided to publish the table of the moon's transits each month.

The first column of the table simply gives the sign of the moon and of the earth; the second column, the signs of the zodiac; the third, the day of the month; the fourth, the hour of the day, and the fifth, the minutes; meaning the hour and minutes of the day on which the change from one sign to the sign following takes place. In this case we give the time at Washington, and each person, no matter where he lives, can very readily calculate the difference in time between where he lives and Washington time, and to facilitate this, we give the following table.

When it is noon at Washington, D. C. (sun time), it is the following time at the places named:

Bangor, Me., 12.33 p. m.	Milwaukee, Wis., 11.16 a. m.
Concord, N. H., 12.22 p. m.	St. Louis, Mo., 11.07 a. m.
Montpelier, Vt., 12.18 p. m.	Topeka, Kans., 10.45 a. m.
Boston, Mass., 12.26 p. m.	Omaha, Neb., 10.44 a. m.
New Haven, Conn., 12.17 p. m.	Des Moines, Iowa, 10.53 a. m.
New York City, 12.12 p. m.	Minneapolis, Minn., 10.55 a. m.
Philadelphia, Pa., 12.07 p. m.	Cheyenne, Wyo., 10.09 a. m.
Richmond, Va., 11.58 a. m.	Helena, Mont., 9.40 a. m.
Wheeling, W. Va., 11.46 a. m.	Seattle, Wash., 8.58 a. m.
Wilmington, N. C., 11.56 a. m.	Portland, Ore., 8.57 a. m.
Columbia, S. C., 11.44 a. m.	Santa Fe, N. M. 10.04 a. m.
Atlanta, Ga., 11.31 a. m.	Denver, Colo., 10.08 a. m.
Mobile, Ala., 11.16 a. m.	Salt Lake City, 9.41 a. m.
Memphis, Tenn., 11.08 a. m.	Prescott, Ariz., 9.38 a. m.
Vicksburg, Miss., 11.05 a. m.	Carson City, Nev., 9.10 a. m.
Little Rock, Ark., 10.59 a. m.	San Francisco, Cal., 8.57 a. m.
Austin, Tex., 10.39 a. m.	London, England, 5.08 p. m.
Louisville Ky., 11.25 a. m.	Liverpool, England, 5.04 p. m.

Columbus, Ohio, 11.36 a. m. Glasgow, Scotland, 4.51 p. m.
 Indianapolis, Ind., 11.23 a. m. Brisbane, Queensland, 3.20 a. m.
 Chicago, Ill., 11.17 a. m. Bombay, India, 10 p. m.

We have depended upon the map for the Longitude of the
 above places, and, in some instances, there may be an inaccuracy
 of a minute or two.

Washington, D. C. Time of Cusp Transits. August 1905.				
Body	Enters	On		
		day	h	m
☾	☿	2	11	59 a. m.
	♈	4	2	10 p. m.
	♊	6	4	19 p. m.
	♋	8	7	16 p. m.
	♌	10	11	36 p. m.
	♍	13	5	51 a. m.
	♎	15	2	26 p. m.
	♏	18	1	22 a. m.
	♐	20	1	53 p. m.
	♑	23	2	8 a. m.
	♒	25	0	2 p. m.
	♓	27	6	22 p. m.
	♊	29	9	22 p. m.
	♈	31	10	24 p. m.
☼	☿	23	3	20 p. m.

BIBLE REVIEW.

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No. 12.

RE-INCARNATION AND RESURRECTION.

By Theophilus.

We believe that the doctrine of reincarnation is a key to the understanding of one of the deepest mysteries of the Bible, viz., that concerning

THE RESURRECTION OF THE BODY.

From the very inception of Christianity, the doctrine of the resurrection was looked upon as one of the chief difficulties of belief.

The Sadducees thought that they had an unanswerable argument in the question that they put to Our Blessed Lord, in regard to the woman who had seven husbands successively, as to whose wife she would be, of the seven, in the resurrection. Our Lord in his answer, spoke only of

THE RESURRECTION OF THE RIGHTEOUS;

of those *accounted worthy* to obtain that age, and *the resurrection which is from among* the dead, that they neither marry nor are given in marriage; neither in fact can they *die any more*, for they are equal to the angels (*isaggeloi*) and are sons of God, being sons of the resurrection (Luke xx. 34-36, Rotherham's translation from text of Tregelles). Now it is abundantly evident that there is no reference here to

THE RESURRECTION OF THE WICKED,

for *they* are *not* sons of God and equal to angels. But it is just as certain, from other passages, that *all* men, whether righteous or unrighteous are to live again—"a resurrection there shall *certainly* be both of the righteous and unrighteous" (Acts xxiv. 15). But only the blessed and holy shall have part in

THE FIRST RESURRECTION

(or chief, *prōte*).*

It is a fact, constantly overlooked, that the passage, usually read at funerals,† does not refer at all to the resurrection of the wicked, but to the first resurrection only. To prove this we need only refer to v. 43 of I. Cor. 15, where speaking of the body—Paul says: "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power." For no one will go so far as to assert that the wicked are to be "raised in glory" and "power," although some have said, that they will be raised in incorruptible bodies, in order that they may be

CAPABLE OF ETERNAL TORMENT—

and this is the view which is considered orthodox. There is another class, however, more mercifully inclined, who say that the wicked will be raised with corruptible bodies, in order that the fire may consume them, and their punishment end in their destruction. Merely to state these views is to refute them. For surely it is not necessary to raise mankind from the dead in order to punish them, when it is so palpably clear from the Scriptures that the soul may suffer torment apart from a resurrection. For the rich man is seen in Hades, "in anguish" while his five brethren are still living on earth (Luke xvi. 17). It is certain, therefore, that the orthodox resurrection had not taken place. There are some, however, who hold the view that there is no separate existence of the soul, apart from the body, so that the wicked are raised from the dead,

* ἡ ἀναστασις ἡ πρώτη (Apoc. xx. 5).

† I. Cor. xv. 35-58.

FOR THE SOLE PURPOSE OF BEING PUNISHED

until the fire consumes them. These of course deny the immortality of the soul, and while professing to accept the entire Bible *ad literatim*, are at variance with some of its plainest statements, such as that of the Revelator* that he saw "*the souls*" of the martyrs, "beneath the altar"—and the *souls* of those beheaded under Antichrist, and that of Peter, that Christ "preached the Gospel to the dead"† to

THE SPIRITS IN PRISON.

For how could these spirits hear the Gospel unless they were in conscious existence, or how could the souls cry aloud from the altar? The Scriptures prove conclusively, therefore, that there is conscious life in the intermediate state, both of the righteous and the unrighteous, and that there are

TWO DISTINCT METHODS OF RESURRECTION,

one for "the Sons of God," and another for unbelievers. The first is described as "*he anastasis he prote*"—the first or *chief* resurrection, but not necessarily *first* in point of time. The second in degree is described as being

BROUGHT OUT OF CAPTIVITY.

This is made perfectly clear in regard to the people of Sodom—‡ that God "destroyed them *all*"—"on the day when Lot went forth from Sodom," and yet§ God promises, centuries afterwards, that He would "bring again the captivity of Sodom, and her daughters," i. e., the neighboring cities which grew up around her and shared her fate. These shall return

TO THEIR "FORMER ESTATE"

(Ezek. xvi. 55) together with Samaria and her daughters. The same promise is made to many other defunct nations such as Moab (Jer. xlviii. 47), Ammon (xlix. 6) and Elam (xlix. 39).

One thing is absolutely certain, viz., that a resurrection in some form, is promised to all mankind, but

*Apoc. vi. 9 and xx. 4. †I. Peter iii. 19 and iv. 6. ‡Luke xvii. 27. §Ezek. xvi. liii.

“WITH WHAT BODY DO THEY COME?”

was the question, even in apostolic days, especially in the Greek cities, which were centers of learning. So the Apostle Paul made it clear to the Corinthians* “*not* the body which shall come into existence dost thou sow.” “It is sown a psychical body [animated by soul] it is raised a spiritual body. If there is a psychical [*soulical*] body, there is also a spiritual.” They are not bodies of flesh and blood, because “flesh and blood cannot inherit the kingdom of God.” The apostle is speaking throughout this passage (I. Cor. xv.) of the resurrection of the righteous—those who are to be clothed with incorruption (*αφθαρσία*) and immortality (*αθανασία*) and settles the question in regard to them—their resurrection bodies have no connection with flesh and blood. But it is supposed that the wicked will actually be raised out of the grave. This must be an entire misconception. In the first place many millions have never been buried, but have been devoured by vultures, sharks and beasts of the earth. But whether they are devoured, or burned or eaten by worms, the physical body is resolved sooner or later into its constituent elements, and becomes as though it had not been. Such a resurrection therefore, of flesh and blood is absolutely unthinkable; *it cannot be*. But the Scriptures, which point to such a resurrection, are explained by

THE DOCTRINE OF RE-INCARNATION.

Take for example, John v. 21: “For just as the Father wakes up the dead and *causes them to live*, thus the Son causes whom he *pleases* to live.” The context shows that this

RESURRECTION IS A CONTINUOUS WORK, going on now, (v. 20). The Father is said to point out to the Son what He *is doing*. And this work of selection from among the dead of those who are to be brought into the world is the result of

*I. Cor. xv. 37 *et seq.*

A CONTINUOUS JUDGMENT.

for God "gave him authority TO BE EXECUTING judgment." This judgment is received also upon the living *now*. Those who put faith in Christ are "passed over out of death into life," and "he who puts not faith, *already* has been judged." There are three places named as the present abodes of the dead—viz. :

Hebrew.

1. ἡ θάλασσα — The Sea — Tehom.
2. ὁ θάνατος — Death — Abaddon.
3. ὁ ᾗδης — Hades — Sheol.

The Sea is the "Great Deep" or "Abyss," into which the demons begged that our Lord would not send them.*

In Rev. i. 18, Christ says that He has the *keys* of the Death (*Thanatos*) and of the Hades. It is He that has power to loose the prisoners of death: "He *openeth* and no man *shutteth*; He *shutteth* and no man *openeth*" (Rev. iii. 7). He proclaims

LIBERTY TO THE CAPTIVES,

the opening of the prison to them that are bound: the prisoners of the pit wherein is no water, through "the blood of His covenant" become

"PRISONERS OF HOPE."†

Sheol is naked before Him, and Abaddon hath no *covering*.‡ The sighing of the prisoner comes before him; according to the greatness of His Arm, He preserveth§ the sons of death. How can this deliverance be continuous except by reincarnation? For Our Lord's words in John v. 20–22, seem to denote a *continuous* resurrection. The Father points out to the Son what He is *doing*, viz., waking up dead ones and *causing them to live*—so the Son "also causes whom *He pleases to live*:" because the Father "gave him authority to be *executing judgment*" and

*Luke viii. 31, "εἰς τὴν ἀβυσσον" "Into the Abyss."

†Zech. ix. 11, 12. ‡Job xxvi. 6. §Delivereth, Psalm cii. 20, LXX λυσαι. §Psalm lxxix. 11, Hebrew.

"TO HAVE LIFE IN HIMSELF,
just as the Father has life in Himself."* The Chief Resurrection therefore (ἡ ἀναστασις πρώτη) is that of spiritual, glorified, incorruptible bodies, but the Second or Inferior Resurrection, being in bodies of flesh and blood† "cannot inherit the kingdom of God" but are to live again on the earth.

That Elijah and Moses are to live again on the earth, in bodies of flesh and blood, appears from the 11th chapter of Revelation. For they are the

TWO WITNESSES

who were standing before "the Lord of the earth" in the time of Zechariah the prophet.‡ Elijah the Tishbite announced himself as "standing before" the Lord in I. Kings xvii. 1 when he

SHUT HEAVEN

for three and one-half years—just as the two anointed ones have power to do again, for a similar period, and to

TURN WATERS INTO BLOOD

as Moses did. They must appear in bodies of flesh or they could not be *killed*, as it is said that they will be.¶ Here then we have a certain proof of Scripture teaching of the reincarnation of those who have lived before on the earth. In Zech. iv. 14, they are seen standing before "the Lord of the whole earth," and in Malachi iv. 5, it is definitely stated that Elijah should return to the earth, whom we find also associated with Moses on the Mount of Transfiguration.

Our Lord also said of John the Baptist these remarkable words: "If ye are *willing* to *accept* it,

HE IS ELIJAH—

the *one* destined to come. *He who has ears to hear* let him hear."§ The angel Gabriel also predicted of John that he should "go before the face of the Lord," in the *spirit* and *power of Elijah*."¶

*John v. 26, 27 (Greek). †Job xix. 25, 26. ‡Zech. iv. 3, 11, 14. ¶Rev. xvii. 7. §Matt. xi. 14. ¶Luke i. 17.

So that we, apparently, have two reincarnations of Elijah, with an interval of about 2,000 years between them. There are many assumptions of reincarnation in Scriptures, as a well-known fact, which assumptions are never rebuked or contradicted. So we may conclude that the doctrine of reincarnation is a

HIDDEN DOCTRINE OF HOLY WRIT—

hidden so that "none of the wicked should understand but that the wise alone should understand" (Daniel xii. 10).

Real action is in silent moments. The epochs of our life are not in the visible facts of our choice of a calling, our marriage, our acquisition of an office, and the like, but in a silent thought by the wayside as we walk; in a thought which revises our entire manner of life and says,—“Thus hast thou done, but it were better thus.”—Emerson.

A PROMISE OF POWER.

By Prof. Aylmer Harding.

I lay a dreaming at the noon-tide hour.

* * * *

Out from the silence spake a glorious voice,

Rising above the music of some choir—

A voice that thrilled and filled my soul with fire

For some set purpose, and within I did rejoice :

“Out of thy great Love shall be born a Power

Thy fancy cannot fathom. Robed in light

Thy Spirit shines forth in a world of night.

Only be faithful, Child of Faith and Love ;

Empires sway and totter, Nations move,

Impelled by him who resting on the Might

Of God’s Omnipotence upholds the Right

Undaunted, brave, nor fears his path to tread

For Freedom, living champion for the dead.”

POSSIBLE ATTAINMENT OF THE
CHRISTHOOD.*

By Rev. G. T. Weaver [Continued].

THE SECOND INSTALLMENT OF PAUL'S PRAYER IS THE
DIVINE COMPREHENSION OF LOVE.

The second installment of this remarkable prayer is that the church may come into possession of the fulness of God's love, found in the words, "That ye having become rooted and founded in love by Christ's indwelling by faith, may be fully able with all the saints of God, to comprehend what is the breadth and length and depth and height, and to know the love of Christ which passes knowledge."

In these words we have presented the moral aspect of the power Paul would have us possess. He wants us to be dominated by the spirit of love. That is, we are not simply to love, we are to be love: love is to be the very essence of our being. This measure of love he calls "The love of Christ." And so his prayer is, "That Christ may dwell in your hearts." This indwelling Christ we have already discussed in the sermon, "The Christhood of Humanity." We need only repeat here that it does not refer to the Christ of history only in the mystical sense. Each spiritualized soul is a Christ to the measure of his spiritualization. Paul means here that the Christhood may be consciously realized in us.

It was the wish of Paul that this Christhood might make our hearts his abiding place—this is to be his home. The Great Teacher expressed the same thought when he said, "Abide in me and I in you." The idea of fixedness of character in the Christ spirit of love, is Paul's thought. This is but another

*A continuation of the series of sermons on "The Christhood of Humanity."

way of saying that the Christ love should be the essence of our being. We are to be "rooted and founded in love." To be rooted in any spot is to have taken root there, so that we are a fixture in that spot. To be founded in love means to have one's foundation laid in love. All these expressions mean substantially the same thing, namely, to be established in the Christ character of love. Love, like all other Christian graces, has its gradations. The lowest expression of love is mere attraction, such as we observe in gravitation. Above this we find the love of the lower forms of sentient beings. Animal love comes next in the upward scale. This is but a lustful passion, at most a mother instinct of preservation of her offspring. Not until love reaches the altruistic plane, does it begin to realize the Christhood spirit. This Christ love is perfected in us when it has become the essence of our being. Only such love abides: all love less than this is merely provisional—intended only for this world.

Consider what the Christ love means—"He that, though he was rich—heir to all things, seated upon the throne of his glory—became poor, that we through his poverty might become rich." He who was the "express image of the Father, the effulgence of his glory," voluntarily assumed human nature, and in his reincarnation in this world assumed the lowliest place among men, that he might get a moral leverage under the whole race to lift it heavenward. Born of a despised race, of peasant parentage, of the lineage of kings indeed, but of murderers, libertines, prostitutes; born in a stable among lowly animals, and cradled in a manger; a fugitive in babyhood from the jealousy of a cruel tyrant, into the benighted region of "Darkest Egypt;" a resident of the justly despised village of Nazareth—during most of his life; an apprentice here to the carpenter's trade, under the dominating will of his foster father; a victim of sorest temptations and deprivations, choosing as the subjects of his ministry, the outcast classes; a wanderer over the country

with no place to call his home ; a pensioner upon the people for food and shelter ; maligned ; falsely accused ; hounded ; ruthlessly assailed ; arrested by a motly mob of hirelings ; tried without the semblance of justice ; and shamelessly murdered with criminal companions, as though the worst of criminals himself—this man, the representative Christ of our race, touched the infinite depths of humiliation, suffering, and shame. Only he whose nature is love could have given such an expression of love. It is to a quality and measure of love like this that the apostle prays we may attain ; then “with all saintly people, shall we be able to comprehend what is the breadth and length and depth and height, and know the love of Christ which passes knowledge.

This love Paul here declares passes knowledge—“which passes knowledge.” The acquisition of knowledge is an intellectual process, but the intellect is limited in its capacity. On the contrary love is illimitable. “Love is of God, for God is Love.” Now God is illimitable ; so love is illimitable. This is why love is undefinable—a great mystery. Love is never logical, because logic belongs to the plane of induction, that is, to the plane of intellect. Love is illogical—not contrary to logic—but above logic. God is illogical, above mentality. He is both infinite and finite. Now this is an illogical conception. This is why man finds it so difficult to understand woman, and often thinks her unreasonable. She is unreasonable, but not contrary to reason. Woman, like God, stands for love, on this plane she is infinite. She is above reason or logic. Man is finite, or acts on the plane of the finite—he is governed by reason, that is by the process of logic. He acts upon the plane of limitation. Thus woman to him is incomprehensible in her way. She passes knowledge—is past finding out, especially in all her love affairs. Thus is it with God, thus is it with love. And yet Paul prays that we may “know” this love and again that we may “comprehend” it. We know only that which we do com-

prehend. To know the love then which passes knowledge is to be love. But to be love is to be God, for "God is love," that is, to know the love which passes knowledge is to be God's Christ. Thus does Paul, from many points of view, demonstrate the Christhood of humanity, or the possibility of it at least. Was there ever such an enthusiast as Paul to offer such a prayer?

This Christlike experience of the heart is both the result, and the life, of faith. That is, it is not the life of phenomenon. It is esoteric not exoteric. Though we have the matchless example just referred to, it is only an example. This Christ may dwell in our hearts as an object of admiration, and even reverence, but as a matter of real experience we must become the real Christ. The custom of the church in looking for its salvation in the merits of an extraneous Christ, however perfect he may have been, but reveals the church as yet in its kindergarten grade—but babes in the Christ life. With such a conception of religion it should not be a matter of surprise to us that the more thoughtful class has lost interest in the church, and in the religion it stands for; and that the current religion takes no deeper root than it does. Faith is the heart believing and accepting: the faith life is the life of the innermost heart. The whole process of salvation is within the heart. The whole Christian life is a faith life.

This Christ love and life and power are cultivatable, as we have seen in the sermon on "The Conditions of Discipleship in the School of Christ." Self-denial, self-crucifixion, cross-bearing and Christ-following will produce the life. It is the fruit that ripens under discipline, and under much suffering.

In the experience of this Christ love, even in limited expression, the church of to-day is very deficient. So dominant is the spirit of worldliness—the love of money, and the effort to acquire it—that the church is overborn by this spirit. During the reign of this "abomination of desolation," few there are that have not received the "mark of the Beast" upon them. The

church itself, by its intense liberalism, lacks the power the vitiated atmosphere, and so has become an easy this foul monster. With its inherent power gone, it has tuted an intricate and complex machinery to do its work spirit of real self-sacrifice is hardly known in the church to-day. Saintliness is chiefly a thing of the past, or at exists only in the profession. The objective or carnal has usurped the place of the spiritual mind, and so the church is dead, materialistic, whose semblance of life is but galvanism and whose apparent zeal or enthusiasm is but a hollow noise. The church has forsaken God, or reliance on the "greatness of its own being, and is trusting for success on the spirit and methods. True, much money is being given by the church, for its various connectional interest, eleemosynary institutions, and for general benevolence proportionably not nearly so much as was given in the days of its history. Then, giving was a sacrifice; to-day it is largely as a shift to escape duty. Of all that is not a tithe of the actual demand is met. Again, too, the giving of to-day lacks the spontaneity of real sacrifice; this we find an exception, it is true, in the giving by the church from among the heathens; but Christianity among the heathens is yet in its heroic stage. But if comparatively little is given to-day, and much of that under protest, nevertheless the church far exceeds the doing in redeeming the world to Christ. This does not indicate a real retrogression, but rather a transition. The world is just passing into the higher dispensation, the "Pentecost," or the "great outpouring;" and during this transition everything seems chaotic, and is so to all but the "elect of God." In this chaotic condition the church as a whole, is involved as well as the world. That the most of a better day will dawn is the world's hope. What is just now is a great awakening of the indwelling Christ consciousness. So long as we are asked to give to an ex-

God, so long will we give grudgingly ; so long as we are asked to do for a God far away in the sky, so long will we lack heart to do. But let me but realize that in giving and in doing, I am giving and doing for my own best self, then I will give and do as cheerfully as I now give and do to acquire an education, or to clothe or shelter the body.

THE THIRD INSTALLMENT OF PAUL'S PRAYER IS THAT WE
MAY BE FILLED WITH THE FULNESS OF GOD.

Those Ephesian Christians were a crude people, just emerging from heathenism. Now to have prayed that they might come into possession of the highest spiritual power, and that within them might be awakened an ideal love, seems wild in the extreme. But wild as it seems, Paul proceeds to ask for immeasurably more than even this. What ! more to come, and that immeasurably higher ? Paul, you are beside yourself ; you are spiritually intoxicated ! Much experience in the Christian life, and many visions of the heavenly state, have turned your head ! Yes, another installment. Listen to the words that express its all-comprehensive import—"That ye may be filled with all the fulness of God."

I imagine I see this incomparable man. He is within a cell of the Mamertine prison in the city of Rome. The prison is located in the very heart of the city, hardly a stone's throw from the arch of Septem Severus, which is just within the enclosure of the Roman Forum. The prison is entered through a massive iron door flush with the sidewalk. In entering one is looking into almost midnight darkness : he descends about twenty rough stone steps, where he lands upon a floor of unpolished stone flagging, where he is compelled to rest a few moments to adjust his sight, as the only light is but an old fashioned olive-oil lamp, with wick floating in the oil. On looking about we discern a wall about four feet high, from the top of which to the ceiling, massive iron rods are stationed. Within these is the prison cell, cold, damp and cheerless. As we gaze within, a

prostrate form is seen, a form that bears the indications of age and infirmities, and presents the unmistakable appearance of a Jew. He is in the attitude of prayer, in which he seems to be pouring out his whole soul. We listen to catch the words, which seem to be the closing words. What do we hear? Certainly our ears deceive us—"And-that-ye-may-be-filled-with-all the-fulness-of-God."

What does Paul mean by such extravagant words? Does he mean that any single soul, or that the aggregate soul of the church, can contain all there is of God? No, not this, for it would have been folly for any sane man to have offered such a prayer. Paul recognizes two things: First, that man is God in miniature; that he is all he is capable of conceiving, for every conception may unfold into realization. He is capable then of absorbing something of all that God is, and of absorbing this to repletion. Second, that in each ray of the Divine outshining and life is contained something of all the essence of God, as in each ray of sunlight there is something of the entire essence of the sun. The import of his prayer then is, that each redeemed soul may extract somewhat of the entire essence of Deity, even to the measure of the soul's utter fulness. This, and this alone, is the soul's satisfying portion—"I shall be satisfied when I awake in God's likeness." Exceedingly complex is the human-divine soul; indeed the most complex of all organisms, because the highest and last to evolve. It corresponds with the infinite complexity of the universal Soul, or the Grand Man. To satisfy its deepest longing every portion of the soul must be filled to fulness with the corresponding portion of Deity.

This installment of prayer is all-embracing; it carries within it the conception of illimitability or absoluteness—the God potentiality—both static and dynamic. The God-love and the God-wisdom in fulness. What a heritage this in the Christ for poor mortals such as we!

CLOSING BENEDICTION.

This prayer of St. Paul's is idealistic of course, but it is none the less realizable. All idealistic thought is but conceivable; but all conceptions are capable of coming to birth. Whatever I conceive I am capable of becoming. This prayer then is not a mere fantasy—the wild ravings of an over-excited imagination. Paul had all confidence in its possible attainment. Listen again, to his closing words, for, anticipating that some would be skeptical, he clinches the nail in his expressed faith in God—“Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power of his might which worketh in us, unto him in Christ Jesus be the glory in the church, even to all the generations of the age of the ages.”

If man is microcosmic, or God in miniature—and of this there can be no doubt in this age of scientific attainment—and if he is a progressive being—and no one questions this—there is then no limitation to his possible unfoldment, only as he limits himself. All unfoldment is by the faith life, or by auto-suggestion, as faith is called in scientific parlance. Now the greatest of masters said: “Nothing is impossible to him that believes.” Man limits himself by the lack of faith he has in himself—his better self. Let him but assert his will—that illimitable expansive power resident within himself—and unfoldment into the absolute cannot but follow. This is an established law of our being, and the clearest mark of the Christhood in us. God then is able to do, not *for* us—this has been consummated from all eternity—but *in* us, all that Paul here prays for—that which he speaks of here as “exceeding abundance,” and again, “above all that we ask or think.” What words are these! We are usually satisfied, or think we are at least, with an abundance, but here we are promised an excess of this. Most of us are pleased when we get what we ask for, and would be overwhelmed if we should receive all our thought could comprehend; but here we are assured we may receive far more than this—

"Above all that we ask or think." But even this does not limit Paul's faith for us. His faith extends to the illimitable: "According to the power of his might which worketh in us."

It is at this point we see the outworking of the law of differentiation among men. All men are great in possibility, but only a very few are great in realization. Emerson says that "Great men exist as an evidence that all are great, or may become great." Every product is the expression of the soul within—a great soul produces a great man, a small soul produces a small man. Now the mark of a soul's greatness, or lack of greatness, is his faith, or lack of faith, or, in other words, the character and strength of his will.

It is but fitting that, after such a conception of the infinitude of blessedness as the result of unfoldment of being, awaiting us at the hand of our loving Father, Paul should ascribe to him all glory, and should summon all his fellow saints to unite with him in a psalm of praise—"Unto him in Christ Jesus, be the glory in the assembly, to all the generations of the age of the ages." "Not unto us, O Jehovah, not unto us, but unto thy name give glory." To the author of it all belongs all glory, all praise, to the God that works in us to will and to do of his good pleasure.

"In Christ Jesus." This benediction to the infinite and indwelling Father, is the expression of the spiritualized soul, here called, "Christ Jesus." We praise God not in any name extraneous to us, this Jesus is himself better capable of doing than we; but we praise him, if we praise him at all, from the deepest recesses of our own spiritualized soul—the Christ Jesus within.

"In the church," or assembly—this means the whole body of believers. As man is not only individual, but collective as well; so is the Christhood in the believer. The perfect Christ, or the Christ perfected, is the Christhood wrought out within the whole race when redeemed. It is this united ascription of

glory and praise that is ever due to the Father in prospect, for his all-bountiful provision; and will ascend to him from a glorified race in one mighty chorus, an oratorio worthy his exalted being.

"To all the generations of the age of the ages." Time is divided into cycles; and cycles are divided into generations. For this world "the age of the ages," is the cycle of final consummation, when all mediation shall have ceased, when the Christ shall have doffed his crown, that God may be all in all. I. Cor. xv. 24.—During this final cycle—during every generation of it, the cycle of a glorified humanity—this universal pean of glory will ascend with a fulness of volume, and a richness of harmony that will out-rival the music of the spheres.

[Concluded.]

THE WISE MAN.

"The wise man, said the thoughtful theorist, praises in a woman those things that she doesn't possess. If she is pretty, he talks about her intelligence; if she is brilliant, he talks about her beauty; for woman prizes what she lacks, and doesn't have to be told what she really has."—*Chicago Post*.

Therein lies the guide for everyone's attitude towards everyone. The really wise man knows that all human beings possess within themselves every possible form of spiritual, moral, mental, and physical beauty. The wise man knows, too, that the way to help his neighbors to bring forth their stores of riches is to think and speak of these beauties as belonging to them.

With all people the same course is efficacious. By this is meant, not necessarily the spoken declaration of the fact, but the intense and unshakable conviction that this fact *is* a fact, and a quiet but firm acceptance of this fact."—Alma Gillen.

AWAKE!

By A. L. Nathan.

That we are living in momentous times there can be no doubt. We are sleeping on the side of a volcano which must soon burst forth in all its fury; and then it will be too late to seek a place of safety. The time has almost come for the fulfillment of the prophecy—Yahveh will rise up and shake terribly the earth. The time of tribulation of which Jesus spoke is almost upon us.

Just before Jesus went away, he said, "I will come again," and he likened his "coming again" to the coming of a thief in the night; that is, he would come in secret, for a thief never gives notice of his approach. There are those who know that Christ has come, for they have seen infallible proofs of his presence in the world. They know that he has been the "power behind the throne" of all the "New Thought" movement, and of all the reforms, and improvements of all kinds that have been made so prominent in these later years. The potency of his mind in the world has been the cause of the great advance which distinguishes our present civilization from that of any other time. And now, the time has almost come when the harvest of this world must be gathered in. When that is done, there will be nothing left but the "tares" which will be burnt, and the stubble.

The time has almost come for another "Exodus of the Children of Israel." And He who is omnipotent has said that he will gather the outcasts of Israel into the wilderness, and there will he plead with them "face to face." As Isaiah said, "Who hath heard such a thing? who hath seen such things? shall the

earth be made to bring forth in one day?" Yet it will be done. And every prophecy relating to the gathering of his people will be literally fulfilled.

Many have heard the call of The Master, and have been, and are, preparing themselves; for the day of their deliverance from the bondage of the flesh draweth very near.

One of the chief instrumentalities The Master has been using to prepare the world for the "second coming" is the "Esoteric" series of books; yet all methods of growth and development are but reflections of his mind. Thought transference is a recognized fact; and by it the presence and potency of the mind of the "King of kings" in the earth, has effected marvelous changes, and will cause all the prophecies to be fulfilled; for Yahveh will surely "Arise out of his place, and shake terribly the earth." Yet, God is Love, and he has been calling his children for years; yet, if they will not hear, he will leave them to their own devices.

O Father, let thy kingdom come
Upon this earth so wide,
That all who love thy Holy Name
May evermore abide.

O Father, thou hast heard the cry
Of all thy children dear;
From all the earth, thou'lt gather them
To thee, from far and near.

Then will they sing thy praise and shout
"Hosanna to the Lord!"
For he who is their righteousness
Is their own Guide, "The Word."

THOUGHTS.

By a Brother.

RIGHTEOUSNESS.

It is said that the "prayer of a righteous man availeth and, when we can fully understand this, we shall be able to pray righteously. The question is: Who are the righteous? Those who feel the presence of the Holy Spirit at work within, they are the righteous, and the prayers of the righteous, availing, they accomplish, for they become united with the spirit of God; they are godlike; they receive nothing from without; they have learned to look within for all that is written in the Scripture of the secret place of the Most High, and we are told that God shall remove the heart of flesh and give a heart of flesh: further, the message of the Christ, which came and through, was of a distinct, new life, radically different from the former life: nothing else was so characteristic of the new teaching as being "born again," and receiving the life of God as a little child. The work for the one in the new dispensation is to discover the meaning of this, not speculatively but realizingly, to know by conscious experience what it means to be born again, not fully so at first, but to feel ever increasing touches of a new consciousness, to feel that there is distinctly holy within—the secret place of the Most High—is utterly and altogether the Lord's.

The instructions given out to the world by the Esoteric Brotherhood are intended to enable the world to attain the new life, to purify the body, control the mind, conserve the elements, and convert the "cracked vessels" into vessels able to receive and hold the spirit of truth, that such ones may begin to give a vital demonstration of the great methods of the Christ.

the teachings of the Christ meant little more than beautiful idealism, but for those who will apply the necessary conditions for their fuller understanding, who will live the regenerate life as set forth in the Esoteric writings, these will grow within themselves such an added consciousness, a consciousness of spirit as will reveal to them the true science of the Christ; and when that is done, when they then begin to comprehend and apply the exact laws embodied in the Sermon on the Mount, they will understand that such a life is more—ininitely more—practical and realistic than any known human experience or science; and it will then be known what it is to become a temple of God, to pray availingly, and to be in unity with the spirit of God.

There is no better known practice for those in the regenerate* life for attaining this consciousness, for conserving and transmuting this added life, than to familiarize one's self with the "Sermon on the Mount," and to study this and His other sayings in the sincere effort to understand and live them; consider well and frequently the while, if you do truly love those virtues, and why; get your perfect love for these virtues well defined; seek them with all your heart, deliberately, intensely, but calmly, quietly, thoughtfully; then watch and feel for the place within the temple that corresponds to that sincere desire; you may thus recognize and build within a dwelling place for the Holy Spirit, which shall be to you as a "nail in a sure place." But it is necessary to repeat this again and again—for years if need be, until there is a definite realization that you are identified with those virtues, that they have place within you, that you are those virtues, and that they are, as he said, spirit and life. Thus it is that we may increase in righteousness, and pray availingly.

*By 'those in the regenerate life' we mean those who are following out strictly the methods given in the book, "Practical Methods to Insure Success" for obtaining control of the seed—the life element.

TRUE HELPERS.

The work for those in the regeneration is to be true helpers to those who seek the truth, and to redeem the world from sin. To accomplish such a work requires that we understand the laws of cause and effect, and perceive how evil operates through man to man, and so, on and on, without end, until every living creature that lives by the law of creation is immersed in this vast psychic sea of perversion and death. The object of the regeneration is to suppress this mental sea of perversion that has flooded the world for ages, by refusing to give it admission, and transmission through us to others.

Our Lord said, "It needs must be that offences come; but woe to that man by whom the offence cometh!" These forces of evil must continue to come to the world until such time as there are a sufficient number of God's elect who will have refused to admit these forces through themselves, and have held the soul open to higher mind and life, and by virtue of this holy quality, to thoroughly purge the world of sin. But long before this time shall have arrived—and now and continuously—the time is present for each to practice this work of redemption by refusing to admit thoughts of evil, of judgment, of accusation and disapproval to operate through us. Here is an illustration of what is meant: Suppose you are associating with one or more who, by reason of past experiences, have certain forces to meet and overcome, perhaps evil deeds have to be met and overcome; if this is the case—and surely it is the universal condition of humanity—then these forces seek to reach these persons, and they can do so only by operating through you or some other or others: it needs must be that these forces operate, but it is for us to decide whether we shall be the sewer for these dark forces, or whether we shall refuse them admission and transmission, and become a true blessing, a redeeming power on earth. We have enlisted in a high and holy work; let us see to it that we are closed to these adverse conditions, that darken the souls and

blight the lives of others; this we can do if we will consider what the real condition is, and by constantly remembering what it is that we are here to accomplish. We are often apt to regard a certain one as detrimental to our best welfare; we then regard him or her in some degree as an enemy; but this is evidently not the attitude toward our neighbor that helps him or conduces to that peace which brings the kingdom of God. In speaking of this spirit of helpfulness, the Master gave the blessing in the words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Again, he said: "Love your enemies, do good unto them which hate you." Again, as the apostle said: "Love thinketh no evil;" as soon as it does, it ceases to be love, it becomes evil and destructive, and such a one has for that time, at least, forfeited the attributes of a son of God, and has admitted the spirit of the mundane.

AFFIRM.

By Ella Wheeler Wilcox.

Body and mind, and spirit, all combine
To make the Creature, human and divine.

Of this great trinity no part deny.
Affirm, affirm, the Great Eternal I.

Affirm the body, beautiful and whole,
The earth-expression of immortal soul.

Affirm the mind, the messenger of the hour,
To speed between thee and the source of power.

Affirm the Spirit, the Eternal I—
Of this great trinity no part deny.

—*The Nautilus.*

FAITH IN GOD.

Without faith it is impossible to please God. Heb. xi. 6.

These words and many similar expressions uttered by the Lord Christ have mystified the people probably more than any other words in the Scriptures. "What is faith?" is the question asked by so many, even by devout Christians, and in trying to answer it, one calls it a *belief*, another thinks it is a *condition to be attained*, and there is a great variety of opinions concerning it; yet the main thought is that it is a *belief*, and there is authority for this idea in the words of the Christ: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Again Christ said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you."

At the present time there seems to be really no faith in the world save in the people's own personal abilities, and because of this lack of faith, Christianity has almost left the world. Perhaps this lack of faith is due more to an entire lack of understanding of the principles of faith than to any other cause.

The idea of God being a man and that he works by edict, the same as a king on his throne, and the idea of requiring faith in himself in order that he may do anything for his creatures, have become repugnant to the common mind. Persons think of God as they think of each other, and they say within themselves, "Why cannot God do for us, if he is, and if he has regard for us? Why is it that he does not answer prayer and that we have no evidence of his existence? We have prayed; we have done all we know how, and yet nothing comes

of it."—How often whole communities pray for some special thing and yet nothing comes of it. How common it is for one nation warring against the other for one to pray to defeat the other. Such is the caprice of the human mind, and the results of these capricious acts of human intelligence have led the majority of people to believe that God has nothing to do with the affairs of human life.

If we are able in this short article to give our readers some idea of what faith is and how to apply it in order to have it available, we shall accomplish a great deal.

According to our text it is impossible to please God without faith. We must, in order to understand the reasons and bearings of this requirement, lay aside the old theory that God is pleased or displeased with the caprice of human mentality, and we must accept and keep in mind the fact that God created the world by a word, then since God created the world by a word and since creation is still going on in the world, then the laws and forces of nature by which creation is being carried forward are the direct emanation of the mind and will of God, so that all law is God's law—the law of the will and the mind of God. This lays the foundation for a correct understanding of the teachings of the Christ and of the Spirit of God through the prophets.

All life of every form and quality is the emanation of God, is God's life, therefore, wherever there is an earnest desire, that desire reverberates through the life of the universe, but there is no action, no power in man, in beast, or in anything we know without faith—neither is there power or action in God or Spirit without faith.

This is a declaration that requires you to think. What power to act have you in the absence of faith? (Faith is belief without doubt connected with it.) If you were going to undertake any business, it matters not what, and you had doubts of succeeding, would not that doubt, in proportion to its strength

and activity, weaken your ability to succeed? If you were going to enter into a conflict for supremacy, would not faith have much to do with your success? Everyone knows that it would.

Turn your attention to your own person. If one could make you believe that you could not move out of your chair, you could not. The ability to counteract the influence of another mind in that direction would be found in the ability not to believe; or, in contradiction to the other mind to make you believe that you cannot, to believe that you *can*.

This is the law that governs every action in human life, therefore we find that the idea of faith is not only a religious idea; does not belong to the spiritual only, but it belongs to every act of human life. Why?—Because God is the Creator of all things, and therefore the law that acts in your everyday life, acts in all life.

If we take this subject to the occult or spiritual realm, we find that faith is just as effectual there as it is on the material plane, and much more effectual, because on the occult or spiritual plane we deal with the cause, with that which lies back of and is the vitality of all material action. It is because of this fact that if you desire anything of God—remember God is the Cause, the Source of all things—and you are able to direct your desire, your prayer toward God that such and such a thing may be, it will be “while you are yet speaking.” The answer will not be delayed to some future time.

But here comes another force that is active within. There is a consciousness within us that we cannot at all times control by the external reasoning mind. Say for instance, we earnestly desire certain things; our reason tells us that we must have them, but we stop quietly and feel the impulse of the inner consciousness, and it tells us that we will not get them, that we can do without them, but the reason rises up in rebellion against this inner consciousness. Which will prevail?—The inner con-

sciousness, of course, because, if you ask while that condition exists within you, you may believe with the reason and determine to believe with all your powers that you will have what you desire, but as you try to exert your faith that inner consciousness will ever respond: "No, you will not get it; it is not its order."

We have often likened this condition in our own mind to the working together of husband and wife. The husband acts from the will and reason; he starts out with the blind determination to accomplish a certain thing, but his wife quietly and persistently says, "No, you cannot do it; it will not be accomplished; you will fail"—and he does fail.

So it is with your own personality: you desire a thing with all your heart, but when you try to believe that you will receive it, that feminine spirit within will say, "No, not now; you cannot have it now; it is not for you now." Thus impressing the mind with doubt, a doubt that lies at the fountain head of the vital energies.

Remember that God is Spirit as well as cause, and that the inner consciousness of man lies nearest Spirit. It is this feminine interior of man that stands between man and God, and if man would pray and receive anything from God, there must be a perfect acquiescence of this interior consciousness with the exterior; yes, more: there must be a direct action on the part of the interior, and the exterior must acquiesce in this action. The interior consciousness must be the head, the leader, the controller in these matters, and know this—that just as surely as you turn your desire toward God for anything and this inner consciousness reaches out toward God with a desire and with a belief, it will no sooner become active—sometimes before you are conscious of what is taking place—than the prayer will have ascended to heaven, and the answer will have returned and become a verity in your life.

On the other hand, you may use wordy prayers all your life,

if you please, and they will not amount to anything. We often think these wordy prayers are more effectual to prevent our accomplishing that which we desire. A wordy prayer seems to create an external demand for something to come in an external way, and when analyzed it will be found that the direction of such prayer is always away from God, Spirit, Cause, and toward the material world. Thus wordy prayers are the father of materialism, skepticism, and infidelity, and it is not to be wondered at that so much of this exists in the church at the present time when we consider the wordy prayers that have been formed in the minds of the ministry century after century, without any thought, ope, or expectation of their ever being answered. Are not such prayers hypocritical?

If a friend should come to you to ask you for something and at the same time disbelieve that you would give it to him, and persist to form words of solicitation and with every word should hold the feeling that he did not want it and did not expect it, what would be your feeling toward him? Would it not create a deep repulsion and antagonism? Would you not feel like rebuffing him? You certainly would, because such a condition is antagonistic to the reciprocal action of mind, and as God is the cause of mind, how can the results be other than they have been during the centuries past?

It is because of the need of the acquiescing of the interior and the love nature for effectual prayer, that the declarations of the Lord and of all the teachers of spirituality, have pointed to a faith without a doubt, and to a love for the Creator. Remember that the two things must go together, for where there is love there is confidence. Paul's definition of love transcends every other that we have ever seen in print. In I. Cor. xiii, 4-7, we read, "Love suffereth long and is kind: love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things,

hopeth all things, endureth all things. Love never faileth."

Where this unity of the interior with the exterior is active in the individual, Paul was right in saying, "Love never faileth." But here is a point where the critic will question, "If man should attain to where he has that faith and could have his prayers answered, what would be the result when one nation rises up against another nation and both pray for success, or when one person rises up against another? The answer to this question is found in the fact that prayer ascends on the wings of love, is potentialized by love, and without love there is no vitality; without love there is no confidence. God is love. Love and hate are antipodes, therefore love and hate cannot exist together. Where hate is active, there can be no love, therefore there can be no life, no vitality, and the inner consciousness will never respond, it will never unite in the utterance of prayer that will result in the injury of another.

It is the interior self that is most closely and directly allied to God, and it is this interior self that guides and controls all prayer, and it is this inner consciousness that foreknows, foresees and penetrates the deep mysteries of the mind of the Creator. Therefore if you would be one with the Father, unite your reason with the inner consciousness, open your soul in love to the good and to the pure, pray for nothing that your inner consciousness forbids; desire ever to know and to do the right, no matter where it leads or what it costs. Thus you become as a little child before God in the hands of his Spirit. When we say in the hands of his Spirit, we speak advisedly, for God is the Creator of all things and his Spirit is all that is, and when we work in harmony with the All, we are then working in harmony with the purpose of the Creator and with the very life and love substance of the Infinite Mind, and when we are working in harmony with the life and love substance of the Infinite Mind, then all things work together for our good, for in that mind there is no disease, no disappointment, no sorrow, no pain, no death, but one eternal sea of peace and joy and eternal bliss.

ERECTING THE TEMPLE.

By W. E. Rippetoe.

The creative power, which is of Divine origin, when brought into the consciousness of the individual endows him with a knowledge of a certain form of creation. He then becomes in a degree a partaker of the fruits of the tree of knowledge, and he is left to determine the good or the evil that will result from his creative faculty.

In the construction of a temple the plan is first in the mind of the individual. That the workman may erect a building according to the plan of the architect, a knowledge of good and evil is necessary in order that he may determine the proper lines, curves and angles. The faculty of discrimination is also brought into use in determining the construction and proportions of the exterior and interior parts. Errors sometimes creep into the construction of the plans, and sometimes into the carrying of them out. The errors in the execution are caused by a failure on the part of the workman to enter into the spirit or understanding of the creator of the plans, whose mind is manifested in their construction. On account of these errors the workman loses valuable time, for the building must be remodeled and faulty plans or constructions made good.

As in the temporal building so in the spiritual building—that house not made with hands, eternal in the heavens. The plans and designs of the spiritual building was first created in the mind of the Divine Creator, and his plans have been laid down in the great book of nature and revelation. Laws and rules have also been given whereby the workman may determine the mind and will of the Creator in the construction of that Temple not made with hands.

We find that we are both the workman and the material used in the construction of that Divine edifice, and that we are to fit ourselves as living stones for that spiritual building. The workman is expected to put forth every effort to avoid error, because error is evil.

If we abide in the spirit we will not err, for spirit is Truth. Evil is the result of the limitation of spirit, for when spirit is manifest, error, which is evil, departs. If we err in the preparation of ourselves as living stones for that building we must suffer from that error. If the stone is not fitly prepared it must be cast among the rubbish of the Temple, for no stone not fitted for the builder's use can be used in that building. The stones of these earthly quarries must be hewn, squared, and numbered, before they will be accepted by the Master Architect to be placed in that heavenly house. These stones must be polished by the processes of the divine Spirit, and the mark of the workman must be engraved thereon: for we are all known by the mark that our character has engraved upon our countenances and by that mark will we be judged.

The first step necessary in the polishing of ourselves as stones for that spiritual building is the process of bringing our minds in harmony and unison with the mind of the Creator, for it is necessary for us to be in harmony with the mind of the Architect in order to learn his will so that we may construct the temples according to the plans he has laid down.

The marks that we carry about with us are the scars made by our mentality—consciousness stamped upon the material plane of our being—and from them may be seen the angles and scars of our mental errors. If our minds are employed in satisfying the sensuous desires of the carnal mind, it is so registered upon these stones we are preparing. If, on the other hand, our minds are employed in reflecting spiritual revelation from the Divine Architect, our countenances will shine from the effects of the spiritual vibrations.

Upon the faces of human beings may be seen the effects of sin, ignorance, and dissipation. The results of following the inclinations are plainly visible upon the walls of the temple. Marks of the beast may be seen in the forehead. The temples are being builded by thought and the walls are being painted by the brushes of our own mind. If the thoughts have had the light of spiritual illumination shining upon them, what beauty, joy, and peace do they display to the discerning eye ! Character is ever painted upon the human countenance, that all who run may read.

INVOCATION.

By John Hay. (*Late Sec. of State.*)

Lord ! from far-severed climes we come,
To meet at last in Thee, our home.
Thou who hast been our guide and guard,
Be still our hope, our rich reward.

Defend us, Lord, from every ill,
Strengthen our hearts to do Thy Will.
In all we plan and all we do
Still keep us to Thy service true.

O let us hear the inspiring word
Which they of old at Horeb heard,
Breathe to our hearts the high command,
"Go onward and possess the land !"

Thou who art Light shine on each soul !
Thou who art Truth each mind control,
Open our eyes and make us see
The path which leads to heaven and Thee.

—*World's Events.*

UNCONSCIOUS DOING.

By Enoch Penn.

While we are asleep and entirely unconscious, our life forces at times are used by other intelligences to accomplish their purpose, perhaps for good, perhaps for evil, depending upon what kind of intelligences we are willing in our inmost hearts to yield ourselves to. Do you know for what purpose your life forces are used while you sleep?

It is not an uncommon thing for one upon finding himself in touch with a certain desirable consciousness to find it suddenly cut off by the intrusion of some one's life being thrust between, like a dark cloud, caused perhaps by anger, jealousy, lust, or some evil imagination. The one who is doing this may be sound asleep and utterly unconscious of what he is doing.

Are we ever used contrary to our will? or does the soul on going out while the body sleeps act contrary to our natural impulses? It is said that when one is hypnotized he will not divulge secrets, such as pass-words and signs of a lodge, *et cetera*. We may ask, Why? Evidently it is because these things are held by him in his inner consciousness as sacred. But suppose the rights of others and the righteousness of your own thoughts and acts and the purity of your own heart are held by you of so little account that you allow, during your waking hours, feelings of hate, jealousy, lust, or any evil state of mind to prevail, that state can and at times will be induced in the soul while you sleep and your life forces through the impulses of the sub-conscious mind, will act on the soul side of life and you will be for the time being an evil spirit, a devil, working evil and harm to your fellows and ultimately more harm to yourself. Is not this the reason that more than half of the

Ten Commandments—that covenant between God and man, warning and urging man to a recognition of the sacredness of the rights of his fellows?

We knew a man from whose organism there was, going out to another a stream of force, a hate, that was causing the other intense suffering, who, when he was asked what he was doing, expressed himself as well pleased that his suffering was being caused to one whom he disliked. It was the apparent effort of his own, because he thought he was then be responsible.

Do you think that you can allow these evils to run their life and you not suffer to the full extent of justice? Can you be enabled to escape that realm of combat until you have reached the uttermost farthing? Do you think that you can maintain an attitude of mind and heart that sleeping or waking may be used by evil intelligences to work evil and you be free? Or, in other words, do you think that you may be able to associate with angels, while during the day you spend your time impressing your inner consciousness with evil impulses, because you during sleep, when the soul is comparatively free to descend among evil spirits, devils, to work out the evil and desires of day?

Whether during the sleep state you become and are sending out messages of helpfulness and comfort, or a distress to others, is dependent wholly upon yourself. Are your thoughts terminated by the deepest impulses of your heart? Do you know those impulses? Would you for the world let your heart know the thoughts and desires that pass through your mind and heart? Would you under any condition allow your heart to know the dishonorable, hateful, lustful, shameful thoughts and desires which oftentimes fill your mind and heart? Would your sub-conscious mind impel your animal nature while you sleep, will be determined by these innermost impulses of your heart which you do not express, not even to

Could you reasonably expect to spend the day impressing the soul with the impulses of a devil and then when the soul goes out while the body sleeps, to find yourself doing the work of an angel? If you think so you are mistaken, for just so surely as diseased conditions of the organism are the results of the inner consciousness accepting and building into the flesh evil, untrue thoughts with their attendant distress, so surely will the thoughts of the mind and the desires of the heart impel the soul to action for good or evil. For this reason it was written, "Keep thy heart with all diligence, for out of it are the issues of life."

"Let not the sun go down on your wrath," is the admonition of the inspired writer: he did not explain the law, he simply uttered the warning. It is enough for the honest-hearted to know a thing is evil, they will then avoid it, for they who are true and righteous in heart will do that which is right because it *is* right and will avoid that which is wrong because it *is* wrong. Neither the hope of the joys of heaven nor the fear of the pains of hell is necessary to impel them to right action.

Did it ever occur to you, if you were to leave this body permanently (die) and you had previously conserved the seed until you had life enough in the soul to be conscious and to be able to act of your own volition, that your character would not be changed by death, but that you would continue to act your nature? Would you then be an angel or would you be a devil? Emerson wrote: "The hand can never execute anything higher than the character can inspire," and when you are out of your body you are simply that which the desires and impulses of your heart make you; and have you an angel's heart? Perhaps you think you would act as an angel. But suppose others were to act toward you as you know in your heart you would act toward them if you were free in that realm of will, would you think them to be angels? What would those who are weaker than you find you to be?

Those who know might tell you, if they were so inclined in your inner consciousness, on the soul side of life acting the angel or the devil continually, both while and while you are awake. You are doing those things which may cause you to be glad and well, and to rejoice that or which cause you to be in darkness and distress, light finally to be "put out in obscure darkness."

These thoughts would not seem out of place if you knew the evil results of many of the apparently harmless things they are continually doing. "But," asks one, "why be more explicit? Why not tell us the laws that we may know the effect of these actions so that we may know what we are doing that which is working harm to another?" This is the teaching: If you will consider the teachings of the Christ and the prophets you will find that while they continually warned the people not to do certain things because of the evil results to themselves, they did not tell them what wrong they were doing to others and what suffering they were causing by their actions. They had given this knowledge to the world, evil-minded men would have learned to intentionally and increase their use of these powers for evil and so increase manifold the corruption of the earth even to the destruction of the world. Thus you see that the safety of the innocent and of the good demands that a knowledge of methods of evil be made known to men; but the general good demands that the fact be made known to all, that certain practices are evil and that they will be evil to the doer, that they may for their own sakes, if they do not else, avoid the evil and choose the good.

As in the days of Elijah the cry was, "choose ye," this admonition is applicable. Choose whether you will add to corrupt the earth and add your quota to its already heavy burden of darkness and pain, or will walk in the way of righteousness. We know that pressing upon this old earth a cloud of darkness and anguish which no tongue can

and will you by your thoughts, desires, and acts add to this burden or will you do the little you can to lighten it? The choice lies with you. It is for you to be what you will to be.

We can only live healthily the life the gods assign us. I must receive my life as passively as the willow leaf that flutters over the brook. I must not be for myself, but for God's work, and that is always good. . . . My fate cannot but be grand so. We may live the life of a plant or an animal without living an animal life. This constant and universal content of the animal comes of resting quietly in God's palm.—Thoreau.

REFLECTIONS.*

By Eloise O. Richberg.

For all things *are* that ought to be,
Thy perfect laws upholding;
And what should happen, does and will—
Thy wisdom thus unfolding.

Through storm or sun, through heat or cold,
Though joy or grief prevaieth,
Thy perfect love controls, commands.
Nor prayer nor tear avaieth.

Thou art of human life the germ,
Imprisoned or translated
Through countless phases, wondrous tints—
Creator and created!

*To Editor of *Bible Review*: This poem was inspired during a terrific thunderstorm in which several buildings in the vicinity were struck.—E. O. Richberg.

A SUGGESTION.

By A. L. Nathan.

A simple method of determining what sign is rising at any given time, is as follows:

It is a well-known fact that each sign will rise nearly four minutes earlier to-morrow than to-day; and that in 30.5 days they will each rise two hours earlier. Taking advantage of this law, we may select a sign, Aries, for instance, and by knowing its time of rising on any given day of the year, and subtracting from that time the difference, at the rate of two hours per month and four minutes per day, from the accepted day to the day sought, we will have the time of Aries rising for that day, thus: We wish to know the time Aries rises on Oct. 1st. Aries rises at midnight June 21st. From June 21st to Oct. 1st is three months of two hours each, and ten days of four minutes each, making six hours and forty minutes, which subtracted from midnight leaves 5 hours, 20 minutes P. M., the time sought. If the time of rising of some other sign is desired, Cancer, for instance, simply add to the Aries time the time it takes Aries, Taurus, and Gemini to rise, and you will have the time Cancer rises. If the time sought is of one of the six signs preceding that of Aries, say Sagittarius, then we should subtract from the Aries time the time it takes Sagittarius, Capricorn, Aquarius, and Pisces to rise.

The following table of the length of time it takes each sign to rise will be found very nearly correct for all places between 37° and 43° North latitude, and therefore will accomodate many millions of people:

Aries and Pisces, 1 hour, 15 minutes each.
Taurus and Aquarius, 1 hour, 30 minutes each.
Gemini and Capricorn, 1 hour, 55 minutes each.
Cancer and Sagittarius, 2 hours, 20 minutes each.
Leo and Scorpio, 2 hours, 30 minutes each.
Virgo and Libra, 2 hours, 30 minutes each.

THE LORD'S PRAYER.

By H. Klingensfeld.

Our Father, who art in heaven—in eternal bliss—hallowed be thy name of Love.

May Thy kingdom of health and holiness come, and Thy will of perfection be done on earth through us, even as it is done in heaven.

Give us this day our daily bread, materially, mentally, and spiritually.

Forgive us our trespasses, as we forgive those who trespass against us.

Let love lead us out of temptation, and let love deliver us from the one *evil*—*Selfishness*.

For in love and through love we receive of Thy Kingdom, power, and glory, forever and ever.

Amen.

Ignorance and bungling, with love, are better than wisdom and skill without. There may be courtesy, there may be even temper and wit and talent and sparkling conversation, there may be good-will even, and yet the humanest and divinest faculties pine for exercise. Our life without love is like coke and ashes.—Thoreau.

NOW ALL IS WELL.

By Lena Kyle.

"*Now all is well*," I hear a voice,
So softly whispering in my ear;
Oh! how it makes my heart rejoice—
This music soft, yet sweet and clear;
Its tones enrapture and inspire
My soul each day, yes, every hour;
They give to me this true desire—
To know of truth and love and power.

"*Now all is well*"—it comes again,
Like silvery note from angel choir,
A soft, sweet, gentle, loving strain,
As æolian harp or tuneful lyre;
It brings unto my soul such love,
Such peace, such joy—too great to tell—
Such gentle whispers from above,
This message sweet—"Now all is well."

Be still my soul, be still and hear
This message sweet which comes to me
From those dear souls in yonder sphere,
Who from this earth life now are free,
Who once like us in sorrow trod
Alone this desert waste and wild,
Who knew not that there's none but God
To love each helpless little child.

Oh! now they tell to me this truth:
"There is but God here—everywhere.
He manifests in *love*, in *truth*,
In *life*," and now this fact we share.
Because we know that this is true,
We're living now within the goal.
And thus we live, and thus we too
Can know that peace is in the Soul.

We know that life's one perfect whole,
Inseparable from God above;
And that the *now* is all the goal,
For all is *life* and *truth* and *love*.
We now rejoice as this we know,
And this to all the world we tell.
To sorrowing ones we gladly go
With message sweet—"Now all is well."

OUR THOUGHT WORLD.

Our thought world is a big one if we explore it. But we must push on to find it out. In a certain true sense a thought is a thing. It is not merely a notion. It has a certain potency in it. It is not a material thing, but, like a wave of electricity going out from the telegraph station, it has force and power. In a certain sense a thought goes around seeking for some one to take it home. Good or bad, it is out seeking for a resting place. A bad man thinking bad thoughts is flooding the void space with thoughts that may enter into some other mind and make it ten-fold more the child of hell than it was before. Then thinking bad thoughts, he puts himself en rapport with other bad thoughts, and may himself come to a worse condition than he was before he allowed the wrong thought. Bad thoughts seek their atmosphere and finding it in him they go home to roost. This law works according to the laws of mind, and is as true concerning good thoughts, in the working, as in the bad thinking. Think God's thoughts, and God's thoughts will come to you. Not simply what you may be able to evolve out of your own mind but in so doing you create an atmosphere where such thoughts have an attraction.—*Christian Witness*.

CORRESPONDENCE.

Sibley, Iowa. July 27, 1905.

H. E. Butler,

My Dear Brother: Yours of the 20th in reply to my letter of the 15th to the Esoteric Fraternity, is before me, and I can truthfully say that I am much pleased with its tone and frankness. I can read between the lines of your letter, the declaration that no man, not controlled by the Spirit of God, could have written

or dictated that letter. I thank you and praise God for your painstaking. And I wish to say that my face is set as a flint, and will not be moved from the purpose of seeking the "Full illumination of the Spirit of God." I am having a struggle, but praise God for the struggle. I have His word that victory will come.

Your Brother in Christ.

J. P. H.

Winnipeg, Aug. 1, 1905.

Esoteric Fraternity,

Dear Sirs: I have a book published by H. E. Butler entitled, "Practical Methods to Insure Success." I do not know how I will ever be able to thank the author or show my appreciation for the good that book has done me in only two weeks time. I believe by following out the instructions given I can live to a ripe old age. I wish I had got hold of this information long ago.

I have read some of the books published by the Esoteric Fraternity. I am deeply interested and thirsting for more of the truths that you teach.

In "Practical Methods" you promise to furnish information for a stamp. I want to know more about how I can overcome and build up body and soul.

Yours sincerely,

P. W. L.

EDITORIAL.

This number of the magazine closes Volume III. of BIBLE REVIEW, and the seventeenth volume of magazine work that we have given to the public. There was one year wherein but three numbers of THE ESOTERIC were published, which makes eighteen years that we have published the magazine. This

marks a period of difficulty, of struggle, and of the most severe attacks in various ways by adverse conditions to stop the progress of the work.

When THE ESOTERIC was in its second volume there was a general attack made by the adversaries of the truth, with the ostensible purpose, as they announced, to crush the Esoteric work, but the Lord was with us and by his favor the work has steadily continued. The question now arises: Why is it that the work has not been more generally accepted throughout the world? True it is that at the present time there is scarcely a nation in the world where this magazine does not pay its regular monthly visit, but yet the number of subscribers is comparatively small.

When we first began our work the people of all classes took hold of it with a zeal and earnestness that has never been excelled by any publication that has been given to the world. This continued until there was a united movement on the part of the adversaries of truth to crush the work. These adversaries set up effigies of their own vicious habits of life and inner character and labeled them with the name of the leader of the Esoteric movement, and have held them most vigilantly before the people. The timid have been intimidated by these effigies and many who would have profited by the work have been frightened away so that the work has moved very slowly. But we see in all this the Lord's hand, that is, we see that the Lord has permitted this condition to exist in order that the truth should not be grasped and lived before the time, and again, in order to protect us from multitudes who would otherwise have become professed adherents, and who would probably have been the worst enemies of the work in the end.

We were shown while the first volume of the work was in progress that it would be necessary for the success of the movement

that there should be built around us a hedge to prevent thousands from rushing in and influencing the work into what might be denominated "popular channels." For as soon as the Lord's work becomes popular, it matters not where or under what circumstances, it loses its vitality. Jesus said to his disciples, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." This is a law in nature that is absolute, so that wherever there is a leader of the people or a magazine that comes into popularity and is accepted by the masses, it is infalible proof that that leader or publication is not under the direct guidance of the Spirit of God, for Jesus announced the truth when he said that the world hates those who are true followers of him, the same as it hated him.

Again, the Esoteric work has come not to teach the masses, but to teach, instruct the teachers, and it has probably done more than all the other New Thought publications put together to change the general trend of the thought of the people. Other publications have taken up the teachings of the Esoteric movement and have utilized them as their own. Magazines will frequently quote whole articles from our works, yet no credit is given. It is probably well that it is so, and we mention this only to show that God's truths are vital and there is no power in the world able to hinder their progress.

The people may crucify a Christ, but his doctrines will live and grow; they may kill the messenger, but the message they cannot kill, and it has been just as true of the Esoteric Work as it was with the work of the Christ of Nazareth. Everything has been done to kill the Esoteric movement and the efforts to do so have always been directed toward the messenger, but no word has ever been raised against the work, neither can there be, because of its overwhelmingly convincing arguments. For

whatever is of truth is so plain, so simple and so natural that wherever the human mind earnestly and honestly looks into it and examines it, it must be accepted, and so it has been with the Esoteric truths, they have been spread through the world. But one fact we realize most vividly; namely, had it not been for Divine power the Esoteric work would long since have passed out of existence.

We have many times written articles when the consciousness of the physical was so benumbed by psychic and adverse conditions that we could only know one word at a time, as we expressed it. In other words, so that nothing but the interior and vocal organs could be used to give the truths to the world. Still, as we look back over these years of public teaching, we see very little indeed that we would change had we to do it over again. Therefore we thank God and take courage, and we have reason to believe that the coming volume of the magazine will continue to bring to the people new and valuable truths, truths that can be found in no other publication, truths comprehensive of all truth, but then it is not for us to promise, but it is for the Spirit of God to use our life and direct our course according to his infinite wisdom.

The Esoteric Fraternity work moves on quietly and slowly. There are but few members with us, but enough to carry on the work. The dark effigy has formed, as it were, a fence around us which has kept out all but those who are ready to follow the leadings of the Spirit regardless of everything that man may do or say, and the few who are with us are tried and faithful.

Those who receive the message through this magazine undoubtedly realize that they are serving God, and especially that they are serving their fellow men, when they do all in their power to place the truths before the people.

“PRACTICAL METHODS TO INSURE SUCCESS.”

We hoped to make this little book, “Practical Methods to Insure Success”—which we began to publish a number of years ago—an instrument for opening the way before the people to a higher and nobler life. When we first published it we purposed to give it away, but we found that in so doing we were throwing it away in almost every case. We then changed its form and condensed it as much as possible into a pamphlet that we could afford to sell at ten cents a copy, but we found that this also was a mistake, because there was not enough commission to cause the trade to take hold of it and push the sale of the booklet, and then there were many objections to it because the print was too fine and the paper poor, *et cetera*. We have now printed it in larger type and on better paper, and are selling it at twenty-five cents a copy, and we think if the people could see the letters we receive day after day, expressing the gratitude of those who have been benefited by reading the little book, they would realize the fact that there is no book in the world to-day that is doing so much for humanity as “Practical Methods to Insure Success,” and had it not been that the adversaries were working against it, millions of copies would have been sold ere now, whereas, probably less than a hundred thousand copies have been sold.

Whoever wishes to work for the good of humanity cannot do better than to send for numbers of this booklet to sell, or judiciously to give to those who can be interested in the thought, for anyone who will make an effort in this direction will soon see that our statement is well within limits of truth when we say that no book in the world to-day is doing so much good as “Practical Methods to Insure Success,” and therefore no work that anyone can engage in will be of greater advantage to the world than bringing this little book to the attention of the people.

We of the Fraternity have had the transits of the moon figured out for us each month, and we find the table so convenient that we are satisfied that many who are looking into "Solar Biology" and even astrology will find it useful. We have therefore decided to publish the table of the moon's transits each month.

The first column of the table simply gives the sign of the moon and of the earth; the second column, the signs of the zodiac; the third, the day of the month; the fourth, the hour of the day, and the fifth, the minutes; meaning the hour and minutes of the day on which the change from one sign to the sign following takes place. In this case we give the time at Washington, and each person, no matter where he lives, can very readily calculate the difference in time between where he lives and Washington time, and to facilitate this, we give the following table.

When it is noon at Washington, D. C. (sun time), it is the following time at the places named:

Bangor, Me., 12.33 p. m.	Milwaukee, Wis., 11.16 a. m.
Concord, N. H., 12.22 p. m.	St. Louis, Mo., 11.07 a. m.
Montpelier, Vt., 12.18 p. m.	Topeka, Kans., 10.45 a. m.
Boston, Mass., 12.26 p. m.	Omaha, Neb., 10.44 a. m.
New Haven, Conn., 12.17 p. m.	Des Moines, Iowa, 10.53 a. m.
New York City, 12.12 p. m.	Minneapolis, Minn., 10.55 a. m.
Philadelphia, Pa., 12.07 p. m.	Cheyenne, Wyo., 10.09 a. m.
Richmond, Va., 11.58 a. m.	Helena, Mont., 9.40 a. m.
Wheeling, W. Va., 11.46 a. m.	Seattle, Wash., 8.58 a. m.
Wilmington, N. C., 11.56 a. m.	Portland, Ore., 8.57 a. m.
Columbia, S. C., 11.44 a. m.	Santa Fe, N. M., 10.04 a. m.
Atlanta, Ga., 11.31 a. m.	Denver, Colo., 10.08 a. m.
Mobile, Ala., 11.16 a. m.	Salt Lake City, 9.41 a. m.
Memphis, Tenn., 11.08 a. m.	Prescott, Ariz., 9.38 a. m.
Vicksburg, Miss., 11.05 a. m.	Carson City, Nev., 9.10 a. m.
Little Rock, Ark., 10.59 a. m.	San Francisco, Cal., 8.57 a. m.
Austin, Tex., 10.39 a. m.	London, England, 5.08 p. m.
Louisville Ky., 11.25 a. m.	Liverpool, England, 5.04 p. m.

Columbus, Ohio, 11.36 a. m. Glasgow, Scotland, 4.51 p. m.
 Indianapolis, Ind., 11.23 a. m. Brisbane, Queensland, 3.20 a. m.
 Chicago, Ill., 11.17 a. m. Bombay, India, 10 p. m.

We have depended upon the map for the Longitude of the above places, and, in some instances, there may be an inaccuracy of a minute or two.

Washington, D. C. Time of Cusp Transits. September 1905.				
Body	Enters	On		
		day	h	m
☾	♈	2	11	4 p. m.
	♉	5	0	56 a. m.
	♊	7	5	5 a. m.
	♋	9	11	54 a. m.
	♌	11	9	10 p. m.
	♍	14	8	26 a. m.
	♎	16	8	56 p. m.
	♏	19	9	30 a. m.
	♐	21	8	27 p. m.
	♑	24	4	7 a. m.
	♒	26	7	56 a. m.
	♓	28	8	44 a. m.
	♈	30	8	14 a. m.
☼	♈	23	0	22 p. m.







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